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Sword need not be used, says Committee

Bert Witvoet

BURLINGTON, Ont. — The Committee for Contact with the Government (CCG), an arm of the Council of Christian Reformed Churches in Canada, says in a report sent out to Members of Parliament and its own churches that the Bible allows modern states to practise capital punishment, but that "the situation in Canada does not warrant its reintroduction."

The CCG met in the Burlington office of the Christian Reformed Church from March 26 to 28 in order to discuss a number of current social issues, among them nuclear armament, refugees, sanctuaries and family.

The report entitled "Christian Reflections on Capital Punishment" lines up with Synod 1981 of the Christian Reformed Church by stating that, although modern states have the right to institute and practise capital punishment, they are "not obligated by scripture, creed, or principle" to do so.

Reasons for abolition

It bases its conclusions that Canada does not need a reintroduction of capital punishment on the following data:

1. Since the abolition of capital punishment the murder rate has decreased.

2. Police run no extraordinary risks, since they suffer 3.1 deaths per 100,000 while 7.7 per 100,000 construction workers die on the job.

3. Only once in Canada's history has a person whose death sentence was commuted been known to kill again.

4. Past practices have shown that those who were executed (47 per cent) were most often the marginalized and the poor.

Positive roles

The second half of the CCG report stresses the positive roles that the government and the church can play in preserving and promoting life. The state is urged to educate the public on the matter of capital punishment, seek appropriate alternatives to the death penalty, support the family unit, work with citizens groups that seek an alternative to the death penalty, regulate more carefully violence in the media and ensure support for families of murder victims.

The church and its members are urged to proclaim the value of life, get involved with victim and offender, help people understand the wider causes of violence, and contact elected representatives on matters related to mercy and justice.

Rev. Arie VanEek, Executive Secretary of the Committee's Council, explained that the report must still be ratified by the Council at its meeting in Cambridge, Ontario, in early November. The Committee, however, felt that present time constraints surrounding the discussion of capital punishment made it necessary to send out its report at this time.

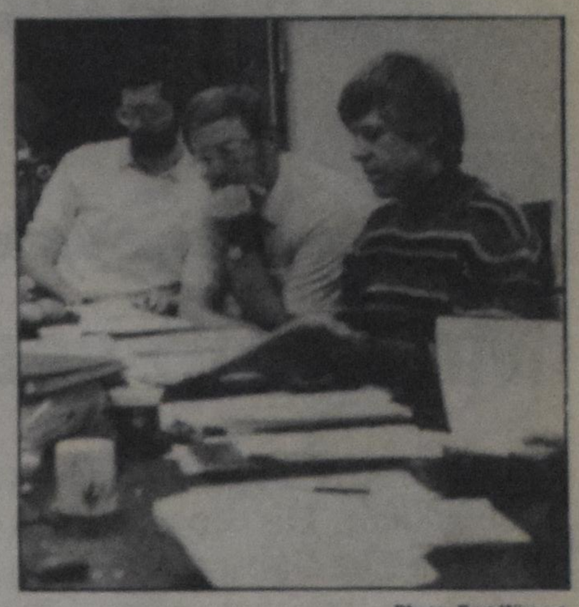

Photo: Bert Witvoet

Committee members ponder a statement. From l. to r. Mark VanderVennen, Jack Westerhof and Sylvan Gerritsma.

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Thinkbit

A message boiled down to a bumper sticker will probably behave like one — it will peel off in the rain and flap meaninglessly in the wind.

Wally Kroeker in *The Mennonite Brethren Herald*

Trust is the missing key to aboriginal agreement

Robert VanderVennen

TORONTO, Ont. — "Until the Canadian governments trust the aboriginal peoples of Canada to mean what they say, there can be no agreement on native self-government or Indian land claims," Karmel Taylor McCullum told *Calvinist Contact* at the conclusion of the fourth meeting of the First Ministers with representatives of the aboriginal peoples Mar. 24-27.

McCullum is Director of Project North, an organization of Canadian churches working for justice on northern and Indian matters. She added that years ago, when some of the aboriginal peoples were required to sign treaties with various governments, churches urged the Indians to trust the governments to do what was right, assuring them that they would help the Indians in their relations with the governments. Now it is the responsibility of the churches to make good on that promise, she says.

Principle versus pragmatism

Joanne Lips, representative of the Christian Reformed Church on the board of Project North, emphasized that the aboriginal peoples work from a standpoint of principle, which is that the governments must first recognize them as equal partners in working out agreements, since they were the first people to settle in Canada and most of them have never given up their rights. The governments do not work from principle but are pragmatically trying to get the best deal they can from their position of power. She says that especially Calvinists can appreciate the integrity of not wanting to compromise on principle.

It is also clear that each group is working from a different worldview. The two groups have different assumptions about what is important in life and what it means to trust someone. Communication is almost impossible unless these worldview differences are understood and dealt with.

"The issue will not go away. The native peoples are not going away. The governments will always have a responsibility to deal justly, and the circle of Canadian confederation is still waiting to be completed," says McCullum.

She says that Christian people should keep pressure on the federal government on this issue, and that the churches now have a major educational task to communicate the issues and the trustworthiness of the aboriginal peoples.

Photo: CP

Prime Minister Brian Mulroney accepts peace pipe from Alex Skead at the March Native self-government talks.

Child abuse an organized movement?

Margaret Griffioen

ST. CATHARINES, Ont. — Ritual child abuse may be an organized movement, according to some police officers, therapists and social workers who note striking similarities in abuse allegations by children across North America.

"[Experts] fear that the similarities can be explained only by the existence of organized satanic cults, which involve children in sexual acts, degradation, bestiality, murder and the production of violent pornography," said Kevin Marron in *The Globe and Mail*, Mar. 31.

"But other experts are concerned that child-abuse specialists are precipitating a witch hunt as a result of their hysterical belief in children's fantasies," said Marron.

However, for many experts, there is too much evidence surfacing — albeit slowly — and too much horrifying detail being offered by very young children to brush off the possibility of organized sexual abuse groups.

International abuse organizations

"There is a silent, brutal undeclared war on children," according to Dr. Kenneth Wooden, author, lecturer, TV reporter and producer who specializes in children's issues in the United States.

In an article in *American Legion Magazine* Wooden provides some details about international groups, organized specifically for the abuse of children.

"...Leadership and membership is proliferated through national and international organizations such as the Rene Guyon Society, North American Man-Boy Love Association, Pedophile Information Exchange, Childhood Sensuality Circle, PAM and numerous 'circles of friends.' While the strength of these organizations is unknown, each time an arrest is made, law enforcement

Continued on page 4 ...

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Publisher: Stan de Jong
Assistant Editors: Marian Van Til, Robert VanderVennen
Regular Contributors: Jeff Adams, Paul de Groot, Stan de Jong, Margaret Griffioen, Anne Hutten, Reinder J. Klein
Accounting: Willy Suk-Kleer
Advertising: Shirley Mulder
Circulation & Mailing: Grace Bouwman
Layout & Design: Margaret Griffioen
Typesetting: Kim Yungblut

Editorial Advisory Board: James R. Dickey, Sam Da Silva, Anne Hutten, Judy Knoops, Jacob Kuntz, Nicholas B. Knoppers, Alayne Langerak, Nick Loenen, Ineke Brouwer-Parlevliet, Sonya Vander Veen-Feddema, William Van Huizen.

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Editorial

Mr. Babb seeks to enlighten us one last time

South Africa's Ambassador to Canada, Glen R.W. Babb, is going home. His departure was marked by a full-page advertisement in *The Globe and Mail*. A few weeks earlier he made a splash on the front pages of the nation with his visit to an Indian village. He has not gone unnoticed.

In his scholarly way (the man holds three university degrees), Babb has driven home strong debating points that were intended to soften the West's stance over against Pretoria's political agenda. Where Babb succeeds the most is in pointing his finger back at us. What are you doing to the native peoples of your land? How come you're so soft on communism and other repressive regimes, but fall over each other trying to accuse South Africa? How can anyone answer these questions. Selective morality usually points out lack of integrity somewhere.

Menace and chaos

And then there were Babb's South-African-realities arguments. At the centre of these are what *Globe and Mail* foreign correspondent John Gray describes as "the theme and counterpoint — the Communist menace, the chaos of Africa."

Again, the Ambassador was able to score points. A South Africa ruled by the African National Congress likely spells Marxism and totalitarianism. A South Africa ruled by one of the many hostile-to-each-other tribes probably leads to chaos and dictatorship à la Idi Amin. The prospect of a combination of the two looks even more threatening.

In his one-page advertisement Babb pointed out the South African Reform Calendar. Has there been a movement away from the blatant injustices of apartheid? Yes, there is no denying it. It may even be that international sanctions of the past year have interrupted that agenda for reform and have hardened the attitudes of moderates in Pretoria.

The whole truth?

In the face of all this, it takes extraordinary powers of discernment to see the cracks in Babb's position. It's not so much what he says as what he does not say that breaks down his position. To say, as he does, that there is no real majority in South Africa while breaking down the population into 12 ethnic groups is to perpetuate the notion that no bridges can be laid across cultural gaps. Canada could be divided into a thousand pieces if ethnicity became the determining factor for political and economic life.

To say in the ad that the problems of South Africa stem from "an ideological struggle known to the Western world, but commonly misconstrued as purely a racial issue" is misleading. At heart the problems were and are racial intolerance and racial ideology, but the picture has been complicated by other ideologies, among them Marxism. Marxism finds a breeding ground where injustices have been perpetrated.

Finally, Babb's presentation has always been made from the vantage point of the privileged white minority. When he appeared before a parliamentary committee last year, he is alleged to have said, "One cannot impose on the white man, and particularly on the Afrikaner, a government with which he will not identify." But what about the black people? Can they identify with a government that has kept them powerless?

Don't neutralize injustice

We have a lot to learn as Canadians about our own failures with minorities. Last month's Ministers Conference with native leaders showed our inability to acknowledge that our native peoples have their own destiny to work out. We don't want to give up power we once held, anymore than the South African government.

And yes, it would be so good if South Africa could work out its problems in a non-revolutionary way. We must not underestimate the threat of Marxist totalitarianism and tribal anarchy.

But please, Mr. Babb, don't point to our flaws in order to justify your government's failures. That is being unfair to both your powerless minorities and ours. It just means that instead of helping each other become more just, we neutralize each other. We make it easier for all to get used to "sensible" and "necessary" economic and political policies which, in reality, cover up our fears and our hatred for those who are different from us. In a climate of fear it's not difficult to raise spectres and to resort to selfish pragmatism.

We don't know how many people you have persuaded with your ad or your other public speeches, Mr. Babb. The Lord knows that we fatcat Canadians too have contributed to the hypocrisy of "sensible solutions." We only hope that in the midst of all this confusion, the public message of Christ still gets through in your and our beloved country: "Blessed are the meek, for they shall inherit the earth."

Letters

Too much pepper

I was shocked by Anne van Wyngaarden's latest offering. Her "outburst" (if I may call it that) about our modern senior citizen's homes was rather brutal, calling them "royal" prisons.

I have worked in prisons (Amsterdam, Kingston) and I can assure her that our homes for the aged have nothing in common with these places.

I would advise her to make some more study about the specific problems old age can bring to those who receive the blessing of a long life.

She proposes regular apartments in an ordinary community. She should come along with me on my way through Toronto hospitals! There I face time and again what old age brings along — loneliness, invalidity of the body and/or mind. People limited in their movements to wheelchairs or even less. People who after hospitalization are ready to go home but have nowhere to go! People who, if they have a place to go to have to receive from light to the most intensive care.

Come on, Anne. Don't yell too loudly about these "royal" prisons not being your cup of tea. You are not 70 yet. I doubt (remembering you from my days in Wellandport) whether you are even past 50!

The day may come that indeed you learn to thank the Lord, that there is a place also for you: not in a prison, but in a place where there is a lot of "royalty"! There you will be surrounded by a lot of hoary hair, which is a crown of glory. (Proverbs 16:31)

Jac. Geuzebroek,
Markham, Ontario

Sad and beautiful stories

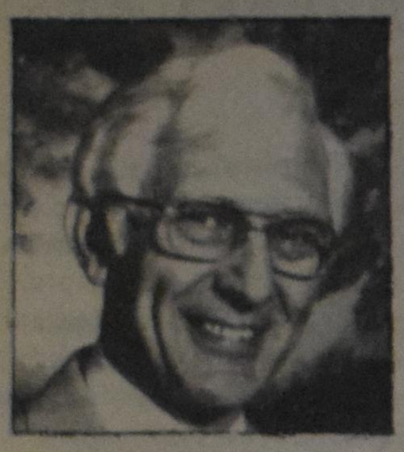
Today (Friday) I received the Mar. 20 issue of *Calvinist Contact*. I dropped everything in my busy schedule and opened the paper to pages 14 and 15. "The mystery of love" caught my eye. I quickly read it. Then to the next page, "This my son who was lost is found." Two beautiful, touching stories.

After reading these two articles, I cried. The stories touched my heart. Sad to say, these are the realities of life.

The people involved are to be commended for sharing their lives with us, the readers. Thank you so much.

(Mrs.) Henny Schoon,
Chatham, Ontario

SKYLIGHTS/WILLIAM RANG



"Young people seem to have a need to prove themselves. Frankly, I don't think that we ever outgrow it completely."

Kees

The other day an old marine-buddy showed me some of his photographs of the "good old days" that were old days but not always so very good. Suddenly I let out a war-whoop of sorts when on one picture of a navy soccer team I recognized my friend Kees.

Kees and I had gone to school together, to catechism, and to Young People's Society. We were close friends during the last years of the war and soon thereafter had lost track of each other completely.

Kees attended the military academy in Den Helder to become an officer in the Royal Navy. He was a superb athlete and a powerful wrestler. Above that he was a chap of strong principles.

Although Kees was no prude, he would not drink in public. It had been rumoured that at a party he once refused to accept a drink and asked for a glass of cod-liver oil instead, just to prove that one does not need a drink to become happy. Cod-liver oil, he knew, would do the same as booze — namely nothing. Happiness is inside as a quality, not as a liquid.

I'm sure that Kees wanted to bring a few messages across. The first one, undoubtedly, was that you don't need spirits to get into a party mood. That's what the world maintains, having learned this from "the liar from the beginning." In fact, when the presence of alcohol is called for, it proves that something else is missing. They are usually the rather shallow lot that call for beer. If there's nothing inside, you must fill it with *something*, eh?

The second message Kees delivered hands-on was that true manhood does not need additives. He proved his manhood by what he was, not by what he poured into himself. He was a good athlete, had a great sense of humour and, above all, he was a God-lover. These qualities were responsible, I'm sure, for the fact that Queen Juliana of The Netherlands asked him to be the escort of Princess Beatrix at military functions.

Young folks seem to have a need to prove themselves. I'm certain that I was no exception to that rule in my younger days. It is in us to have that kind of behaviour. Frankly, I don't think that we ever outgrow it completely. It is our way of passing on the message that we want to be noticed and appreciated.

Macho images merely show shallow personalities. The beer bottle demonstrates gnawing insecurity when used as a vehicle for whatever at parties.

Lest we forget ...

William Rang is principal of the Christian School in Dunnville, Ontario.

Longer Letters

Through the eyes of Christian tourists

Enclosed is our renewal for a two-year subscription. We are presently living in West Germany, close to Baden-Baden, and *Calvinist Contact* takes some time to reach us through the Canadian Forces Postal System, so that at times we receive two or three at once. Nevertheless, we do enjoy reading most of the articles, and we keep up to date with births, weddings, anniversaries and deaths.

Living here is quite an experience. We worship in the Protestant Chapel at the Canadian Forces Base in Baden-Soellingen and enjoy being active members. We also have the opportunity to travel extensively and try to visit as many places as time and funds permit.

We have enjoyed a tour through the old city of Worms, where Martin Luther appeared before the Diet. In Worms is also the oldest Jewish Synagogue in Europe, dating back to the 11th century, quite impressive.

Last fall we spent 10 days in Greece and visited the old part of Corinth and stood where Paul would have stood as he preached in the market place, you could almost see the people and the activity that Paul created as he spoke. We also stood on Pnyx Hill just by the Acropolys in Athens where Paul also stood and preached to the people of Athens. Many of the structures we saw dated back to the centuries before Christ and it was really awesome to see how they have stood through landslides, earthquakes and then unearthed and still they stand.

Recently I had the opportunity to spend six days in Leningrad and Moscow. A very different way of life from what we are used to. Moscow has eight-million people and only 40 active churches. We were not told how many members belong to these churches. It was stressed by our guide that "it is not forbidden" to go to church, be baptized, etc.

There are many beautiful churches and cathedrals in Leningrad and Moscow but the majority are either: 1) being renovated, b) museum, c) now a government department; or d) kindergarten! We hear and read a lot about life in the USSR and it was a real experience to see it first hand.

We have much to be thankful for: an abundance of food and clothing and enough of these so that we can pick and choose. There were lineups at all the stores with very little to choose from inside; they line up for everything that they have to buy. There is no incentive to perform well at one's job and, therefore, "service with a smile" does really not exist there. They would as soon not serve you at all.

After a trip like that, one has to appreciate our way of life and the freedoms we enjoy in work, play and most of all the freedom to worship God.

Jane and Peter Elgersma,
Hugelsheim, West Germany

Urge your readers to write!!!

Congratulations to *Calvinist Contact* and to the Citizens for Public Justice (CPJ), for responding and alerting us to the direction and dangers of the Marion Powell report to the Minister of Health regarding the matter of making abortions more available in the Province of Ontario.

I am angry and disturbed that Queen's Park is now more concerned about the fact that every woman ought to have easy access to a "death clinic for her unborn." Easy availability is now more important than asking whether aborting the unborn human is just and right. Dr. Powell is well known to be a proponent of "pro-choice" (means pro-abortion in more down-to-earth language).

This is the time for Queen's Park politicians to hear from us. We need to let them know, as CPJ has so clearly stressed, that this report is not acceptable to a great number of Ontarians. Urge your readers to write!!!

1. That you oppose abortions since almost all of them wantonly destroy the life of an unborn child.
2. That justice demands that the unborn receive the protection of government in a society that would slay them.
3. That before expanding abortion services, the public be given notice and ample opportunities for input.
4. That we, with the government, commit ourselves to provide social and financial support for those faced with an unwanted pregnancy or child. Adoptions rather than abortions should be made more available.

Three letters should be sent. To:
1. The Hon. David Peterson, MPP
The Premier of Ontario
Queen's Park
Toronto, M7A 1A1
2. The Hon. Murray Elston, MPP
Minister of Health
Queen's Park
Toronto, M7A 1A2
3. To your own area's MPP. It can be sent to his home, his local office, or to him/her at the Queen's Park address.

I am glad that you and CPJ alerted us. Keep us on our toes. On this, and similar issues, all that needs to happen for evil to flourish and triumph, is for the good to keep their mouths shut and their pens still. Don't let us allow that to happen!

Henry Wildeboer,
Oshawa, Ontario

Again we say to you: Write!!!

We strongly endorse Rev. Wildeboer's advice to our readers. The parable of the unrighteous judge tells us that you can wear out resistance to doing what's right by a continual bothering. Let's together make a nuisance of ourselves by all of us writing to Queen's Park. We live in a world which is not convinced by the power of truth but by the power of convenience.

Editor

Letters

Self-sarcasm — good for the soul

I am throwing out some papers today; and, yes, some old *Calvinist Contacts* too. But not before I go through them first, cutting out a lot of interesting articles, which are then pasted into a big scrapbook.

In the Jan. 16 issue I find a letter in response to your editorial "Remember the seventh day, to keep it profitable." I thought, every Christian can feel "with his wooden shoes on" that this is meant to be irony and sarcasm.

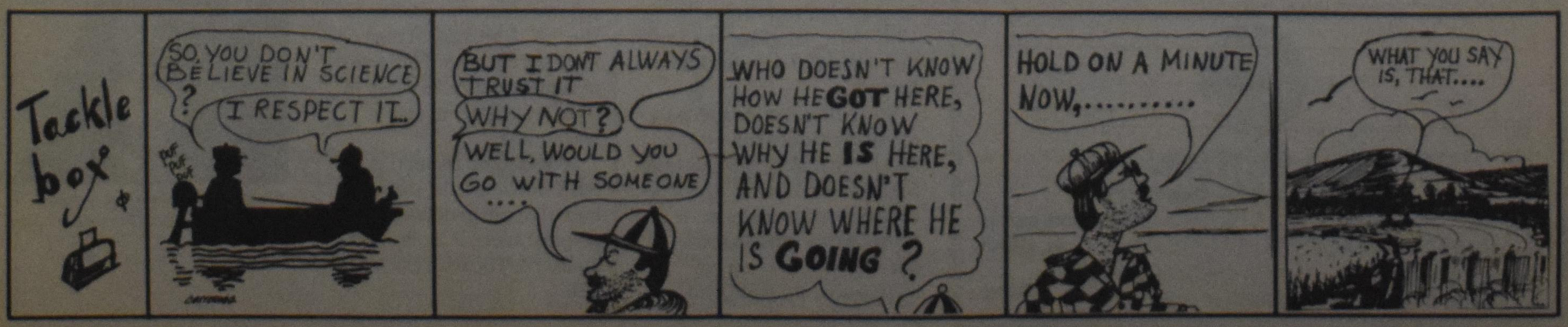
I found out in my life that many Dutch people don't understand and feel this way of talking. You have to give it to them straight, otherwise they are lost.

My mother-in-law once said to me, "You laugh about yourself, and you ridicule yourself. One does not do that. One does not put oneself down."

No? Why not? I tried to explain to her that self-sarcasm is very good for the soul, very good to keep you humble and meek.

Tell Herman de Jong not to write "verdold" anymore. It means "verduiveld" (made devilish). It's better to say, "verdikkeme" ... whatever that means.

Hope Stroomenbergh,
Sarnia, Ontario


Tackle box
SO, YOU DON'T BELIEVE IN SCIENCE ?
I RESPECT IT.
BUT I DON'T ALWAYS TRUST IT
WHY NOT?
WELL, WOULD YOU GO WITH SOMEONE ...
WHO DOESN'T KNOW HOW HE GOT HERE, DOESN'T KNOW WHY HE IS HERE, AND DOESN'T KNOW WHERE HE IS GOING ?
HOLD ON A MINUTE NOW,.....
WHAT YOU SAY IS, THAT....

News

Child abuse an organized movement?

... continued from page 1.

officers invariably seize mailing lists which may include only a handful of names or as many as 1,000. Membership in these organizations grows and with it the belief that sex with children at any age should be acceptable, indeed legal at all costs.

"... Communications include national and international newsletters that attempt to discredit any persons, organizations or events which oppose the child lover/molester ... They [PAM, The Netherlands organization for international child lovers] have kept their communications abreast of modern technology. With 135 known electronic bulletin boards, users exchange names and descriptions of children and methods by which they can recruit them for sexual purposes ..."

Sadomasochistic torture

"Once the child is seduced or coerced, the weapons of abuse are as diversely unlimited as the perpetrator's sexual fantasies. Most frightening is the escalation of the use of sadomasochistic torture equipment on young victims — whips, balbags, harnesses and piercing of the genitals," said Wooden.

In Canada, a recent court case of alleged ritual, sadistic abuse against children was heard in Hamilton, Ontario. Two young girls, under the age of 10, told foster parents of witnessing and being involved in various satanic rituals with their mother, father and later their mother's live-in boyfriend. The court watched video-tapes of the girls describing rituals of cannibalism, mutilation and killing of children, drinking of urine, eating of feces, graveside rituals and sexual orgies. The girls also alleged that much of this was filmed or photographed.

Judge Thomas Beckett, in handing down his ruling on the case, said he was personally distressed by "a virtual flood of the most lurid, gruesome, bloodthirsty stories that any person could possibly imagine." The judge found that the children were sexually abused by their parents and their mother's boyfriend, ~~bert~~ that it was unnecessary for him to determine the truth behind the graveyard rituals, which they described in great detail."

Beckett noted that "the descriptions of midnight graveyard scenes with dancing and singing, of people with masks, of opening of graves and coffins, together with gross sexual activities suggest cult activities."

He pointed out that "to say [the girls] 'lied' or that it was a 'fantasy' falls far short of explaining how such things could have been in their minds."

(The girls and an infant sister were made wards of the Crown by Beckett. Their parents will have no access to them. The mother claims she will appeal the ruling.)

Similarities to Hamilton case

According to Kevin Marron in his *Globe* report, "Many specific aspects of the Hamilton accounts ... are recurring themes in other [child abuse] reports. Louise Edwards of Kamloops, B.C., a former police matron and now a nurse-therapist in private practice, said 10 separate patients have told her about killings, mutilation and cannibalism.

"She said all of them say the acts were photographed, and also say they are afraid they will die if it is ever discovered that they have talked about the events. Ms. Edwards said children have told her that the police would hurt them if they ever told.

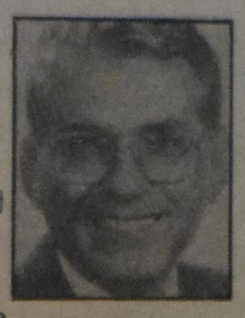
"'It is hard to tell if the police that were at cult activities were fake or real ones,' she said. 'Often when they describe the uniform that the police wore, and the stripe, etc., it is inconsistent with the uniform worn in that particular city.'"

Marron asked Dan Clark, of the San Bernardino, Calif., police what possibly motivates child molesters. "There are people who do it to appease a deity of some sort. Some are really religious. There are other people who are just seeking power and sexual gratification."

Presbyterian Church to elect first Dutch moderator

Bert Witvoet

TORONTO, ONT. — When the ballots were counted on April Fool's Day, the Rev. Tony Plomp emerged as the Moderator Designate for the 113th Assembly of the Presbyterian Church in Canada. In spite of the timing, the outcome is not considered a trick, and the nomination is expected to be confirmed at the Assembly meeting June this year.



The appointment marks the first time that the Presbyterian Church has gone to a minister whose ancestors did not come from the British Isles, according to *Presbyterian Record* Editor James R. Dickey. Dickey says that he is pleased "to see a Netherlander as moderator, since there are a lot of Dutch members and pastors, especially in the West."

Need for integration

The Rev. Plomp at age 49 is probably the second youngest moderator ever appointed. He came to Canada with his parents' family in 1951, being 13 years old. The family belonged for a while to the New-Westminster Canadian Reformed Church, British Columbia, though they lived in Haney. A few years later the parents decided to join the Haney Presbyterian Church.

According to Plomp, the distance between Haney and New-Westminster was too great, and the father wanted to integrate the family into Canadian society. "The small Presbyterian Church in Haney fitted our description of a good Canadian church. The preaching was great."

At present Plomp is the pastor of the Richmond Presbyterian Church in British Columbia. He has been a popular columnist in the *Presbyterian Record* since 1981 and is at present a deputy clerk for the denomination.

No mudslide expected

In order to be nominated, a candidate has to be nominated by at least two presbyteries. After that, a ballot is sent to the minister and representative elder (delegates to the presbytery) of each church. The person receiving the highest number of votes is presented to the Assembly.

"There is a legal possibility that someone else is nominated at the Assembly," says Plomp, "but that is not likely. Such a person's name would be Mud."

The role of moderator is limited in the Presbyterian Church. His main task is to moderate the deliberations at the assembly and to open the next assembly. But in the intervening months he is expected to represent the denomination and to travel extensively.

Stunned but pleased

Asked whether he could still look after his own charge in Richmond during that time, Tony Plomp said that he could rely on a congregation that during his 19-year pastorate there has become quite independent. In addition, he would be helped by a half-time assistant and some pulpit supply.

The appointment stunned him, said Plomp. But he thought it offered exciting possibilities. When asked to say something about his appointment in Dutch, Plomp said that whenever he is asked to do that on short notice "dan sta ik met de mond vol tanden" (then I stand there with my mouth agape).

He expressed pleasure at his nomination and thought that the fairly large contingent of Presbyterians of Dutch origin might also be pleased.

Rev. Plomp and his wife Margaret have two teenaged daughters — Jenifer and Debbie.

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Jews for Jesus come out with new film

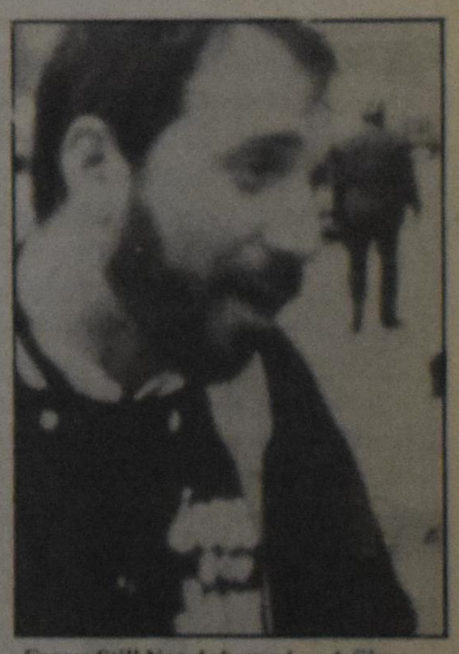
Marguerite Witvoet

Jews for Jesus are not ashamed of their love for Christ or of their Jewish heritage. In fact, they have produced a film to show it. *Still Not Ashamed*, a documentary produced by Del Rey Communications, shows how Jews can live their lives as Christians, yet still maintain the richness of their Jewish heritage.

Still Not Ashamed follows a day in the life of Jhan Moskowitz, who leads the Jews for Jesus work in Chicago. The movie contains scenes of Moskowitz witnessing on a busy downtown street, an interview with a rabbi who presents the traditional objections to Jesus for the Jewish people, and music which combines scripture lyrics with Jewish melodies, sung by the Liberated Wailing Wall, the music team of Jews for Jesus.

The film is not only for Jews and Jewish Christians. It also helps non-Jewish Christians to gain a deeper appreciation for the Jewish heritage of their own faith and educates them on how to witness more effectively to their Jewish friends and neighbours.

Available on 16mm film or VHS video cassette, the half-hour film can be obtained from Jews for Jesus, P.O. Box 487, Station Z, Toronto, ON M5N 2Z6.



From: Still Not Ashamed — A film portraying the life of Jewish Christians.

Nick Loenen gives maiden speech

Our readers will be interested to know how freshman MLA Nick Loenen made his debut at the first session of the 34th Parliament of the British Columbia Legislative Assembly. His first-ever speech in the Assembly was given on the morning of Thursday, Mar. 12 of this year. We have taken an excerpt from this speech, namely the section that gives us a glimpse into Loenen's basic convictions and his approach to political matters. C.C. congratulates Loenen on his clear-sounding statements of principle, and wishes him a good measure of Christian insight, spiritual integrity and day-to-day courage.
B.W.

Photo: Courtesy of Richmond, B.C., Constituency Office

Three rookies — MLA Nick Loenen holds future voter while Premier Vander Zalm shakes hand.

Mr. Loenen:

In 1983 I was first elected to the municipal council of Richmond. This municipal experience has made me sensitive to the impact government decisions have on the lives of the citizens and taxpayers of our neighbourhoods, our communities, our province. Mr. Speaker, my life was shaped by — and I continue to hold — simple, traditional values: the importance of the individual, the family, the virtue of hard work, private initiative, honesty, frugality, respect for law, a sense of civic duty and social responsibility. The list is not sophisticated, but these virtues represent the glue and backbone of any civilized society; we ignore them at our own peril.

Christian faith

The most influential and formative force in my life, Mr. Speaker, is the Christian religion. I say this so you may know what makes me tick, what values inform my decisions, what perspective directs my thinking, and what hope drives my idealism.

Sometimes we think that in a multicultural, pluralistic society it is in bad taste to mention Christianity; it might offend people of different faiths. During the last election Art Kube tried to pin that one on me. Well, that is nonsense, Mr. Speaker, because Christianity embodies principles of universal application.

Why should we be apologetic about those values and traditions of western civilization that are the most enduring? The greatest achievements and the noblest features of western civilization owe their origin to the Christian faith, such as respect for life and for the individual person; the rule of law, without which civilization cannot be; freedom of conscience and speech; tolerance of differences; emancipation and freedom; compassion and help for the weak, the sick, the less fortunate.

The Christian faith has the potential to give direction for a better world for all. It curbs greed. It does not focus so much on rights as on duties and obligations.

I point to this at some length, Mr. Speaker, because I believe these are the values which made our province into the great province it is. We should not discard them unless we have something better.

Limited government

As a result of this, I deeply believe that the role of government should be a limited role. In most instances government is not equipped to decide what is best; it is the ordinary people, who in the context of their families, their workplaces, their businesses, their farms, their schools, their neighbourhoods, their community associations, their clubs, their charitable organizations and their churches, can best decide what is needed. It is to them that we should look. And it is those organizations that we should strengthen and affirm.

Applying this in particular to the economy means that we seek to harness and encourage the sense of responsibility and personal pride in a job well done that comes from private ownership.

My parents left western Europe after the Second World War to escape the creeping socialism, which suffocates private initiative. We must never allow that to happen here. We must always strive to maintain an economic system which rewards initiative and effort. Personal initiative tempered by a sense of responsibility is the backbone of any successful economic system. That is the genius of free enterprise. That too is the spirit that pervades the Speech from the Throne. (11:15)

Nets, not hammocks

Now a word about social services. We must maintain a strong social conscience. The test of any society is the extent to which the strong and powerful will voluntarily share with the weak and powerless. This is the mark of true civilization. People are our finest and most precious resource. However, social safety nets must never become lazy hammocks for those unwilling to assume responsibility. We need a balanced approach that will always aim to restore responsibility to the individual.

To limit the control of government in our life and to restore individual responsibility, the recipients of government-supplied social services should have a choice between suppliers. Too often the suppliers of social services have the characteristics of a monopoly. As a result, the

Continued on page 13 ...

salt and pepper

Anne Van Wyngaarden

A hundred years ago our forefathers built beautiful big houses, even adding a "granny house" sometimes. They filled their homes with children, parents and assorted uncles and aunts. A home became a real "lived-in" place.

These days we are building large, beautiful homes again, but now they are empty. Driving through the new suburbs, one sees only the occasional nanny with the occasional child.

When we are old and have finally finished paying for these mansions, I wonder ... will we have found it worthwhile to have lived in empty showcases?

Anne Van Wyngaarden was born in France, raised in Holland and lives in Wellandport, Ontario.

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Church

Marguerite Witvoet, page editor

Churches, like people, have their own personalities

James Nikkel

Each church has its own character. While the church first of all reflects the very nature and portrait of Christ, it at the same time, develops a distinctive human identity. Just as individuals have their own unique identity and as families have their own personality, so churches take on a corporate character. Some churches have more appeal and beauty than others. There are many factors that make for a healthy church personality.

The birth factor

The beginnings of a church, to a large extent, set the character mould for the church. Churches that emerge as a result of ethnic needs and people movements will clearly reflect an ethnic personality. A church that is intentionally planted by a missions committee will clearly need to reflect an open door personality. Daughter congregations usually develop a personality much like their mothers. Churches that are born in conflict or division tend to have some personality traits that are often defensive. Individual effort churches are often in danger of developing too narrow a personality. The birth circumstance of a church is related to its on-going growth and health.

The geographic factor

Much of the character of a church is also determined by its natural environment. A church that is started in an urban core area will of necessity need to develop a sensitive social concerns personality with strong support systems from the parent body. When planting a church in a more suburban area, the development of an autonomous more middle class congregation is readily predictable. The character of a smaller, more rural town church will develop a personality that reflects the life of its people. The personality of a church tends to adapt itself to the people within its geographic area.

The orientation factor

Church personality expresses itself in its style of ministry. Some churches have an educational and teaching emphasis and others have a more inspirational and evangelistic orientation. Some churches see worship as their main agenda while others focus more on social concern priorities. Many churches resemble teaching classrooms while others are like preaching studios and still others seem to some as continuous mission conferences. The style of ministry and worship format will vary with the personality and vision of the people.

The climate factor

The health and growth of a church has much to do with the spirit in the church. When the character of the congregation is joyous and bright, it will have more appeal than when it is somber and legalistic. Some churches prefer a formal atmosphere while others are informal; some are relational and warm while others are more closed and ingrown.

The church climate should be like that of a greenhouse where plants both new and old, big and small, are assisted in bringing out their best in fragrant beauty and sweet aroma.

The theology factor

Finally, faithfulness to Christ is the basic and central characteristic that a church needs to hold. The church must be known for its message of salvation, and for its life in the Spirit. It must be known for its holiness and faithfulness to the Word and mission of God.

Reprinted from Evangelism Canada.

Indian president urges evangelism moratorium

NEW DELHI, India (WEIS) — India's President Zail Singh has urged Christian missionaries to declare a "self-imposed moratorium" on attempts to convert Hindus. His call was made amid increasing demands by Hindu groups for a nationwide ban by the government on conversions from one religion to another.

The president praised Indian Christians for their work in education and medical care but he asked churches to suspend their evangelistic work voluntarily. There was enough for them to do "in terms of service to the country's poor and destitute. That is where God lives."

Thousands of Hindus attended a conference at which politicians and their religious leaders voiced concern over what they perceive to be an increasing number of conversions of Hindus to Christianity and Islam. They charge that attempts at conversion were "anti-national" and called on the government to put controls on such activities.

The state government of Maharashtra is reported to be considering restrictive legislation similar to that in effect in five other states. The laws impose fines and prison terms on persons attempting to convert others by use of "force," inducement, deceit or any fraudulent means." No penalties are assessed against the converts.

Church news

Christian Reformed Church

Declined

— to Westmount, Strathroy, Ont., Rev. Warren Lammers of Dutton, MI.

Rime or reason

When a husband from Japan
brings his wife to contrition
in the state of Michigan,
is that world or home mission?

Sy Nodd

Pastoral Pondering

Church growth is a personal matter

Dan Tigchelaar

How do most people come into the church to become members? Consider these amazing or not so amazing facts. I got them from people who study church growth and how it happens.

One half of a per cent come through evangelistic crusades such as Billy Graham crusades. One to two per cent come because of special needs in their life and an equal amount through visitation programs and door knocking. Two to three per cent arrive at the door because they are looking for a church, and again an equal number come because of some special church program. Sunday school programs attract another four to five per cent. Five to six per cent come as a result of pastor's work.

But the biggest percentage of first-time visitors come because you invited them. Between 75 and 90 per cent of church growth takes place because people who love their church and its Lord said to a friend, "How about coming to my church with me? It's great!"

That all makes good sense. Satisfied customers always make the best salespersons. If you're happy with a product, others will want to try it.

That's the way the early church grew too. People who heard the good news went home and told their neighbours. The first converts left Jerusalem and from that point on growth mushroomed. Pockets of enthusiastic believers shared their faith and told others what the Lord had done for them. Others could see by their changed lives that their claims about Jesus were real. And they came along into the family of God.

Witnessing is not an option for Christians. It's a must. The command comes from the Lord Himself. He sets the pace and gives the grace.

Every Christian is able to witness. It's as simple as saying, "Jesus loves me, this I know, for the Bible tells me so." The most effective witness is not a theological argument or a learned biblical presentation. The most effective Christian witness comes from a life well-tuned to the commands of Lord Jesus and a lip and heart that are willing to tell what He has done in your life.

Dan Tigchelaar is one of two pastors at Covenant Christian Reformed Church in St. Catharines, Ontario.

Christian Reformed World Missions Status Report

34	Open positions awaiting staffing
163	Missionary families
505,000	People attending worship services in churches established or served by your missionaries
19,800	Baptisms in 1986
$9,113,284	1986-87 Budget
$1,542,806	**17% of budget from above-quota individual gifts & church offerings**
$1,015,125	Gifts & offerings as of 2-28-87
$5,066,600	Projected Income as of 2-28-87
$5,195,650	Actual Income as of 2-28-87
$129,050	Income is over projection

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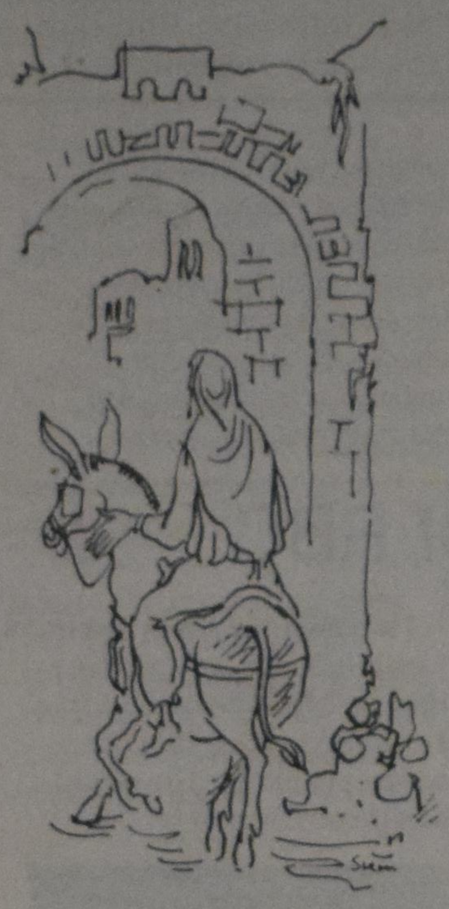
Stan de Jong,
Manager

The final entry (3) *Luke 19:28-48*

Wayne Brouwer

When we look at Luke's account of Jesus' final entry into Jerusalem, a number of elements are seen which complement the recitations of Matthew and Mark. First of all, we hear the story without noting any of the Palestinian background so prevalent in the other gospels.



Luke does not deny the elements of the day's events which are picked out for special attention by the others; rather, he passed over items which would not immediately be understood by his Gentile readers. For instance, the animal Jesus rides on is merely a "colt" (19:30,33,35), since people having no Old Testament background would not know Zechariah's prophecy about a donkey. Besides, it was a common practice in the larger Mediterranean world for a king to ride into his city at the close of his conquests on a young horse. Such a portrait of Jesus on a genus-less "colt" would spark an understanding around the world: "The conquering king has come!"

Again, the particular cries of the crowd which Luke records are noteworthy. No "Hosannas!" are mentioned, as that is a specifically Jewish theological term with Old Testament roots. Neither are shouts of praise identifying Jesus as "Son of David" written down. Instead, Luke points out the exclamations which address Jesus as God's chosen King. And he makes special note of the songs of some who complement the angels' nativity song of peace on earth (Luke 2:14) with a return complement toward heaven on this festive occasion. (vs. 38)

Secondly, the warm and caring heart of Jesus receives special attention by Luke. Jesus weeps over Jerusalem rather than entering it immediately, knowing the pain and anguish that will follow on the heels of unbelief. Where Matthew and Mark are eager to show Jesus' special broader sovereign rule, and the consequences of rejecting the King of peace. This King who entered Jerusalem has been invading the cities of the Roman empire through His ambassadors like Paul and Luke. Will these vast communities receive the gospel of peace, or will they, with Jerusalem, perish under the sword of selfish and petty tyrants?

Thirdly, when Jesus goes into the Temple courts, Luke refers briefly to only two aspects of His work there. On the one hand, Jesus removes the merchantmen and sends them scurrying back to the marketplace. (19:45-46) On the other hand, Jesus uses the Temple as a daily teaching centre. (19:47) These activities would highlight two major thoughts in the larger Roman world regarding the purpose of temples: they are to be "holy" places, set apart from the daily affairs of the world for times of quiet reflection and prayer; and they are to be classrooms for knowledgeable instruction in divine matters. Thus Luke points to Jesus as a truly sensitive and holy person — the kind of spiritual leader who knows the real value of religion, and expresses it fully in Himself.

As Luke brings the story of Jesus to every friend of God ("Theophilus," 1:3) in the Gentile world of his day, the universal character of this heaven-sent King is seen. He is a caring Saviour, a wise and devout teacher of true religion, and in peaceful conquest He penetrates the metropolitan centres of the Roman world.

Wayne Brouwer is pastor of First Christian Reformed Church, London, Ontario.

Pastoral Letter

Leonard Schalkwyk

The ministry of caring

Lately I had the privilege of having some interviews with people who are in the caring ministry.

Of course, every Christian should care about others, but some make it their full-time vocation.

I had a most interesting talk with Mr. John Kamphuis of Shalom Manor in Grimsby. In fact, he gave me a "crash course" in the art of caring.

Mr. Kamphuis graduated from different programs and has been in the "caring" business in different places. From his experience he has developed a philosophy of caring. Each new worker in Shalom Manor is given this introduction, by means of flip charts.

It was very striking to see that in one diagram the residents were at the top of the page, with all personnel below them.

The explanation for this is that an institution can be "care-giver centred" or "care-receiver centred." Often a hospital is "care-giver" centred: You go to the operating room when it is convenient to the hospital, regardless of whether you are emotionally ready for it. Your temperature is taken at their convenience, not yours. You are "case number so much." You get treatment, you get wonderful care, but you are not in control. It is difficult to operate a hospital in a different way and it is only for a short time.

But, a home for the aged aims at care for a much longer duration. Therefore, it is important that it is "care-receiver centred." The residents do not exist for the staff, but the staff is there for the residents. This is a beautiful, Christian, priestly thought. It protects the dignity of the resident.

Losses

Another flip chart worked this out in more detail. It showed how a person coming into a home for the aged can suffer a number of losses. This is so interesting that I am going to list all these possible losses for you. They are not given in the order of importance, because this depends on the individual person. For one a certain loss may be much more severe than for another. There are also more losses than those mentioned here. Also remember: not everyone suffers every loss!

There can be the loss of:

- authority
- independence
- home
- spouse
- familiar surroundings
- mental health
- will to live
- privacy
- power
- physical health
- money
- family
- security
- dignity
- influence
- control
- friends
- possessions
- motivation
- choice-making
- freedom of decision
- freedom of movement
- identity or individuality
- job or task

It is the task of the staff to minimize these losses as much as possible. The home will try to turn the thoughts of the residents away from a morbid dwelling on the past. It will stress the present and especially the *future*.

The future

Here the Christian atmosphere comes into play. It is ridiculous to encourage a *non*-Christian elderly person by pointing him to the *future*. What kind of future is left? It can only go downhill. Then a "rest home" becomes the last station before you "rest in pieces." And the chaplain in such a home becomes the man who helps the people to "exit." A kind of dismal task, something like an undertaker. As a new resident, you enter the home in "residential care," then go to "extended care," until they announce your funeral to the other residents. That is the end.

However, a *Christian* home for the aged will be marked by an up-beat spirit. It will urge enjoyment of the present as much as possible, because things are bound to get better. That is the reason why we have Christian homes. There the pastor is not bowed down or burned out by the sad farewells, but he brings a ray of sunshine by his smile and good humour. Every Christian resident has a future to look forward to!

Preparation for death becomes a preparation for graduation exercises. The staff stands at the exit of the bumpy country road, encouraging people to keep going, for they are to embark on the Happy Freeway Without End. A Christian is surely the most privileged person on earth. He knows the Perfect Eternal Care-Giver.

Leonard Schalkwyk is pastor of the Christian Reformed Church in Springfield, Ontario.

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Education

Bob VanderVennen, page editor

Christian high schools — accent on quality

Robert VanderVennen

Parents whose young people attend Christian high schools are more sophisticated today, and require better quality of education than a decade or two ago, says John Vanasselt, Principal of Woodland Christian High School in Breslau, Ontario.

Parents are more concerned today about how education will shape their children's lives, and how it will help them in their vocations, he adds. Good Christian schools have raised the expectations of parents, with the result that requirements for teacher preparation are higher than they used to be. Certification is now essential, and specialization credentials for high school teachers are now very important.

Control over environment

Parents are still concerned for the Christian spirit and educational insight of the school and its instruction, to be sure. For some parents sheltering their young people from undesirable patterns of life they hear about in public schools is still a dominant motivation. Some parents feel very good about the small school environment at a school like Woodland, which has 125 students and, therefore, can have a larger measure of control of the school environment.

But Christian schools should not promote a "fortress mentality," says Mr. Vanasselt. Learning is not the private domain of Christians. Students need the best possible understanding of what it means to be a vital Christian in the real world in which we live. Most textbooks at the high school level must come from the government-approved list, the Ontario ministry's "Circular 14." Teachers need to bring Christian insight so students will know how to think Christianly, as well as how to live Christianly in other ways.

The Ontario Alliance of Christian Schools (District 10 of Christian Schools International) is helpful in this respect. The recent appointment of Herman Proper as Secondary Curriculum Co-ordinator in Ontario shows the priority in the schools for higher Christian academic performance.

Room for creativity

Woodland Christian High School started in 1976 and is served by feeder Christian elementary schools in Stratford, Listowel, Drayton, Cambridge, Guelph and Kitchener. It is located in Breslau, a town near Kitchener. Its supporting membership is largely Christian Reformed, but there is a healthy participation from members of such churches as Mennonite, Presbyterian, Lutheran, Anglican, Baptist and others.

A challenge for Christian high schools like Woodland is to give enough room for its brightest and most energetic students to express their creativity in ways that are constructively Christian. At Woodland there is opportunity for leadership in weekly chapel services and in homeroom devotions, as well as in all-school activities. Another challenge is for the school to match increased academic sophistication with increased Christian educational insight, because otherwise a school will find that academic improvements alone will bring a drift toward secularization.

Don't ever!

Don't ever climb into a lion's mouth
And think it's a good place to hide.
For if you do
He'll swallow you
And you'll find yourself inside.

Joel Westerhof, Grade 4, age 9,
London Parental Christian School

Roels appointed president of RBC

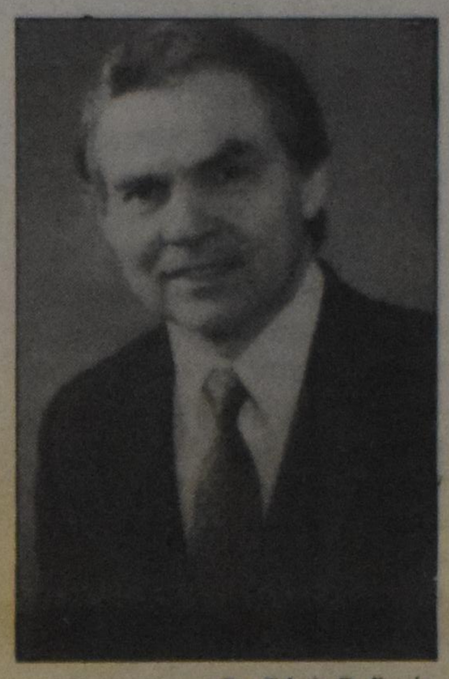
Dr. Edwin D. Roels has been appointed as the new president of Reformed Bible College, the RBC Board of Trustees announces. Roels becomes only the third president of the college since 1943, and will succeed Dr. Dick L. Van Halsema, who has served since 1966.

"I believe that RBC offers some very special challenges and some unique opportunities for ministry," says Roels. "Right now the college is facing a significant drop in enrolment, but we are trusting that, with God's blessing, this should turn around in another year or two."

A wealth of experience

Roels has missions, pastoral, teaching and administrative experience, all of which give him special qualifications for the presidency. He received the Th.D. degree in New Testament studies from the Free University of Amsterdam, and then taught Bible and served as Dean of Students at Trinity Christian College, Chicago.

He served overseas with his family in Seoul, Korea, where they were resident family in the Hospitality House for U.S. service people. He also served as African Director for the World Home Bible League. He was pastor of the Cottage Grove Christian Reformed Church for six years, and he is currently pastor of Unity Christian Reformed Church in Prinsburg, Minnesota.



Dr. Edwin D. Roels

A unique college

Dr. Van Halsema came to RBC following distinguished service in home missions. Under his presidency RBC developed a four-year degree program, enlarged the faculty, developed the campus and set up Field Training Programs in Mexico and the Middle East.

Founded in Grand Rapids, Michigan, in 1943, RBC is probably the only Bible college based on Reformed theology that serves to educate evangelists and church workers. **RV**

Putting literary devices to work

At John Knox Christian School in Wyoming, Ont., Grades 7 and 8 recently studied poetry, concentrating particularly on the devices of simile, metaphor, personification and alliteration. The students were encouraged by their teacher Cathy Smith to utilize these techniques in their own poems. Below are the poems of a few of these students.

The Sea

A ravenous mass of blue
Grasping for the shore
Engulfing metal hulks
The prey of the sea.
Allen Vander Wal

Clouds

Vast
cascades
of
cotton
candy
Descend
from
a
deep
blue
sea
Landing on the peak of the cone
Engulfing it in pure whiteness.
Andrea Krale

Seashore

Frilly lace embraces
The brown velvet
Drifts back into
The blue chiffon
From whence it came.
Angela De Boer

Canadian school linked by computer to school in England

Rockway (a Mennonite collegiate in Kitchener) is involved in a research project entitled RAPPI. A computer network has been formed involving Canadian, French, Italian and United Kingdom schools (with Japanese and Chinese soon to be added). With Rappi, students can easily send computer messages back and forth from country to country. As well, Canadian schools in all 10 provinces and the Territories can send messages to each other. In all, several dozen Canadian schools are involved, along with education officials, community colleges and universities, with their counterparts in each of the other countries.

RAPPI's "nerve centre" is a computer at the University of British Columbia, with the networking links via Datapac. Canadian participation in RAPPI is largely funded by the federal government's Department of Communications.

RAPPI's operation is quite straight forward. A Rockway student, or any Canadian student with a question about, for example, the history of England, types it into a computer terminal in school and routes it through a "conference" on the general subject to an English school, or to several schools. The question is received almost instantaneously in England, and English students who wish to reply may do so, typing their answers into their own computer terminals. The answers come quickly back to Canada. The Canadian student may compare the various answers received and ask further questions based on them. Time mismatches are taken care of by messages being held automatically until the respective students turn on their terminals.

Information entered into the system can be made available to anyone else on it. Users can also check through the system to search out information in any area that might interest them.

Reprinted from the Rockway Newsletter.

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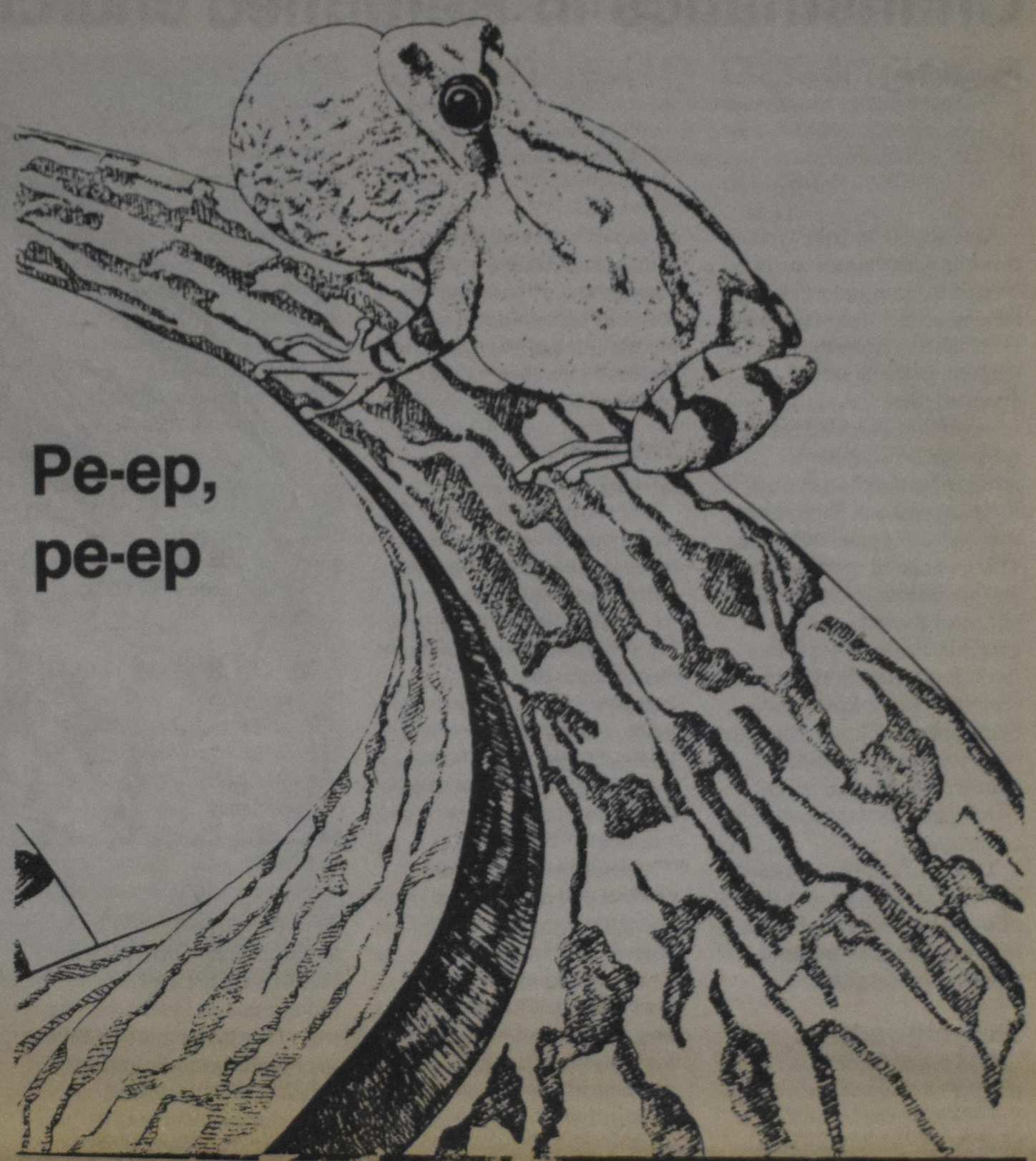
Pe-ep, pe-ep



Doro Bakker

People mark the arrival of spring in many different ways. To some the loud honk of a returning Canada goose signals its arrival. To others it's the first crocus pushing up through the softening earth.

But to many people, spring would not truly be spring till they have heard the loud, clear voice of the spring peeper. If you live near a pond or river or some wet, marshy land, you will already have heard the melodic chirp of this tiny frog.

The spring peeper is a common type of tree frog. It grows to be only 2½ cm. long, just the right size to perch on the top of your thumb. The peeper is light brown with a dark cross on its back. Its belly is yellow and its webbed feet have four small "toes," each ending with a sticky disc. The discs act like little suction cups and make the spring peeper a superb climber. A greenish-grey vocal sac hangs under the peeper's chin. Despite its small size, the spring peeper's loud voice can be heard over a kilometre away.

Early in the spring, male peepers crawl out of their winter sleeping places in the ground and make their way to nearby ponds and marshes. There they begin their loud clear chorus of "Pe-ep, pe-ep, pe-ep!" signalling the females to join them. Soon the females arrive and together they mate.

Hundreds of eggs

As soon as the female lays her eggs in the shallow waters of a pond, the male fertilizes them. Hundreds of eggs are laid by each female but many are eaten by other pond creatures.

Spring peepers develop from the fertilized eggs in the same way as most frogs do. In a week or two, tiny tadpoles develop from the eggs and three months later, the tadpoles will have turned into frogs. The frogs leave the pond and find homes in bushes, the bark of tree trunks or tall grasses.

When the spring peeper sings, he sits back on his hind legs and puffs up his whole body. Under his chin his vocal sac swells up like a balloon. Only male peepers sing.

Peepers live long lives. Some live to be 10 and even 20 years old. The frogs spend their winters hibernating by burying themselves in the soil or under a fallen tree trunk nestled in some dead leaves.

Hard to find

Although spring peepers are a very common frog in Southern Canada, not many people have a chance to see them. They blend in so well with their background that they are not easily spotted. If you approach a pond where spring peepers are breeding, their cheery "Pe-ep" chorus will immediately stop. Fool them into thinking you have gone by standing still, and in a few minutes they will begin singing again.

Spring is the best time to look for peepers. Go to a pond or marsh in the late afternoon and listen for them in the tall grasses. You might spot some if you are very quiet. On a dark, damp evening you may spot a peeper more easily. You will hear them singing a lot. Shine a flashlight into the tall grass and their puffed up vocal sacs will reflect the light. If you are very fast you might be able to catch a spring peeper and have a close look at him. Then you can let him go again.

Doro Bakker is a former teacher living in Orangeville, Ontario.

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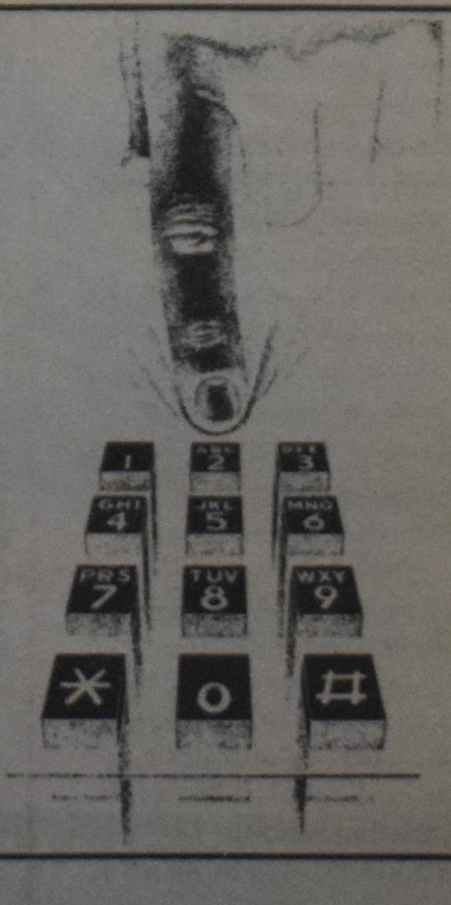

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Feature

Charismatics in Reformed churches

Dean McRae

The charismatic movement is characterized by an emphasis on the workings of the Holy Spirit. Some of the more visible signs of this are "a more expressive" worship and a use of some "unusual" spiritual gifts.

Illustration: Marguerite Witvoet

My own "love/hate" relationship with the movement started 10 years ago when I became a Christian and joined the Christian Reformed Church. In the church I attended there was a large segment that were charismatic. As a new Christian I was attracted to the charismatics for many reasons. They were very welcoming and outgoing. There was good conversation, and invitations to dinner. They talked easily and enthusiastically about their faith. It was clearly evident that their faith was a day-to-day living presence. Later, I learned there were major points of conflict between the charismatics and the rest of the congregation.

There were three main issues involved. I will start with the most visible, but what I feel is least important of the three, that is, spiritual gifts.

Shelving our gifts

Certain spiritual gifts, prophecy, tongues and healing are points of contention. The question is — are these gifts valid for our time? If so, how much of a role should they play in our lives?

The question of validity is not difficult. Most people agree with the 1973 Synod report on neo-pentecostalism which says there is no scriptural evidence that the gifts are not available in modern times.

The larger problem is what to do with the gifts. Charismatics are sometimes overzealous with the importance of the gifts, and Reformed people are often content to leave the gifts "on the shelf." We have loved the Lord this long without using these gifts; is change so necessary now?

The gifts *do* enrich many lives, although on some occasions they are very poorly handled. Healing is often poorly explained. For example, in charismatic circles, it is not unusual for a sick person and his family to be completely assured that healing will take place. If and when it does not, they may become devastated, especially when no explanation is given by the charismatic community.

Two levels of Christians

The spiritual gifts are not the main issue in the charismatic-Reformed conflict, however. Being charismatic means having empowerment of the Holy Spirit. Unfortunately, for charismatics this "empowering" concept leads to the idea that there are two levels of Christians. There is the empowered charismatic Christian and then there is the "ordinary" believer.

Indeed, the only type of renewal that charismatics recognize is the charismatic renewal. For example, a Christian may earnestly seek God's will, and have his life bear fruit in his devotions, in his visits to the sick and his teaching of Sunday school. But because his renewal was not charismatic, it is seen as having minimal value.

Many times I've seen people hurt when charismatics have had this low regard for spiritual growth which differs from their own.

Different interpretations

The alienation of charismatics from other believers is further aggravated by the way charismatics interpret the Bible. It is often difficult for Reformed people to discuss the Bible with their "empowered" brothers and sisters because the latter tend toward a much more subjective view of scripture, and place greater emphasis on the illumination of the Holy Spirit. They see Reformed interpretation as being overly objective and intellectual.

There is certainly some truth to this criticism. Reformed Christians *are* often too intellectual and theoretical in their faith. Charismatics though, can go too far the other way. They may expect the Bible to provide simplistic answers for all of life's problems. Indeed an outsider may be amazed at the abundance of "biblical views" held by the charismatic for a wide variety of issues; from male and female roles to music, alcohol, prayer, and how to raise your family, etc. Such a detailed moral code can help keep a person spiritually disciplined.

However, it is unrealistic to expect to always have *the* biblical answer to any one of life's problems. And too many strong opinions can make a person legalistic.

It is tempting to judge people when you have such a vast number of moral opinions. Cruel judgments easily result. A person can then be easily seen as a "backslider" or as carnal because they smoke or drink, or read books or magazines that are perceived as not glorifying to God. Such a simplistic morality can undermine our unity in Christ because it creates unnecessary barriers.

Hidden blessings

In spite of these faults the charismatic movement has been very fruitful in several Reformed and Christian Reformed churches that I have been familiar with. Three key areas of our faith have been blessed.

1. **Prayer** — if some charismatics expect too much of prayer, when they "name it and claim it" they also show us that we often expect too little. Our prayers for the sick or the unbeliever are too often prefaced with "if it be your will Lord." Such a prayer is often fatalistic and lacks faith and expectation. There are definitely more times than we recognize when we are to step out of our fatalism, and believe that our prayer requests *will* be granted if we have sincerely sought God's will.
2. **Evangelism** — traditionally we have seen our call to evangelism as being a silent witness. That is, by living out our Christianity, we will draw unbelievers to the faith. The charismatics have reminded us that the call "to go and make disciples of all nations" necessitates us to be more outgoing. Sometimes we have to challenge people and be more matter-of-fact about what we believe.
3. **Worship services** — charismatics help us use the varied styles of worship found in the book of Psalms. The gradual introduction of some clapping, hand raising, different instruments and more songs, is something that is a help to many people in their worship. At first any change in a worship service can be distracting, but in time these worship aids make it easier to feel like participants in worship rather than spectators.

It is also important to note that this freer worship is a major factor in getting more young people and outsiders to come to worship services.

A balancing act

So there is much good that has come from the charismatic movement. The only problem is how to integrate it into the church and still stay Reformed. It can be difficult. It can be a real balancing act when part of the congregation is against anything that smells of pentecostalism, and some of the charismatics would be very happy to see the congregation go completely pentecostal.

In spite of this polarization and the resulting struggles, it is my experience that a combination of Reformed and charismatic principles is possible. Churches can be blessed by the charismatic renewal, but also stay true to a Reformed perspective on scripture, doctrine, baptism, the catechism and social justice.

Dean McRae attends Zion Christian Reformed Church in Oshawa, Ontario.

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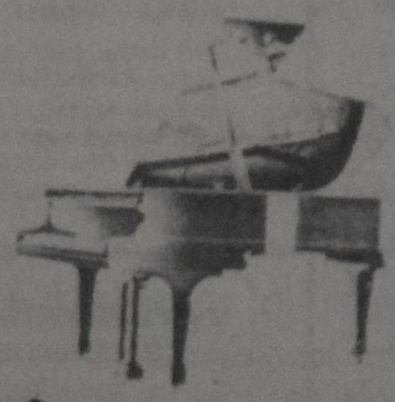

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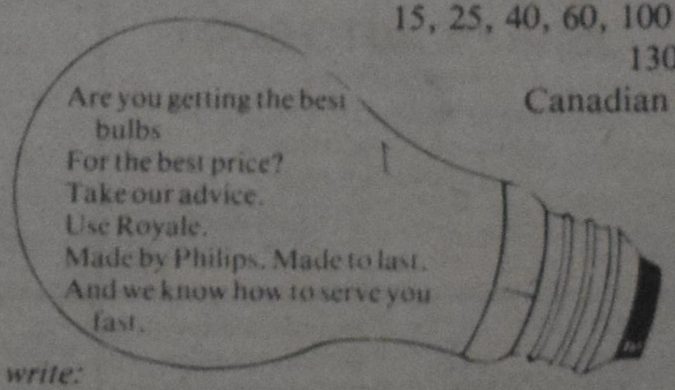
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Youth

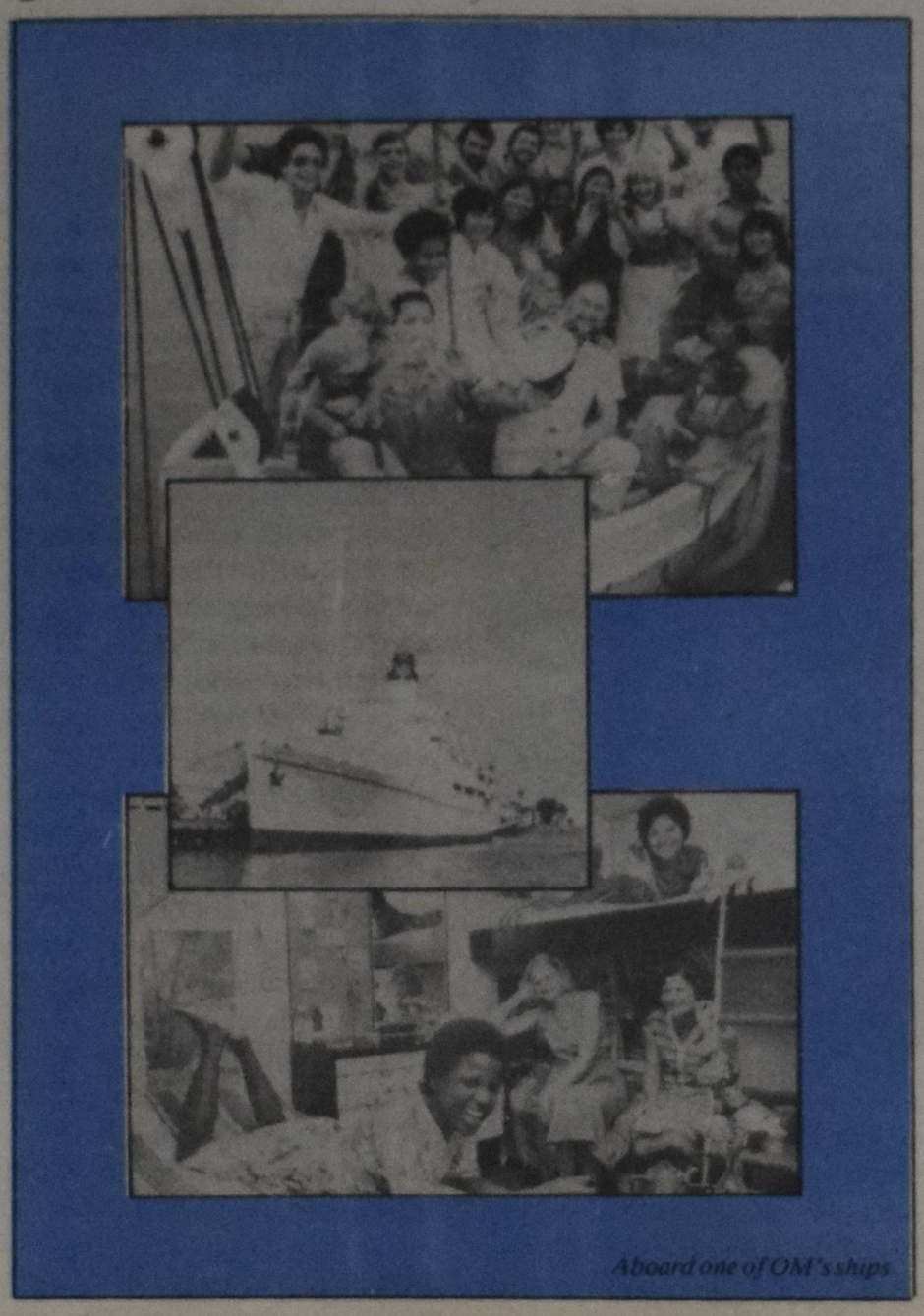
Mobilizing youth for Christ

Marguerite Witvoet

How many young people haven't had the urge to pack a few belongings in a backpack, say goodbye to friends and family, and set out to see the world? What an adventure — to cross Europe in a van! Or how about a cruise around the world in a 428-feet-long ship? Or a work term in the Himalayan mountains?

Well, Operation Mobilization provides an opportunity to do just that, and more. Working with other Christians from around the world, thousands of young people have been penetrating major human frontiers for Christ through OM since 1970.

Operation Mobilization is an international and interdenominational Christian fellowship which trains young people for world missions. Specific target areas as the Middle East, Europe, South Asia, and numerous ports around South America.



Aboard one of OM's ships

World-wide outreach

The Summer Campaign is OM's largest outreach; complete in itself, or as a launching pad into the one- and two-year discipleship training programs. Participants can either work in the various countries or travel in one of two ships owned by OM to many ports on different continents.

Youth in the land-based programs in Europe, the Middle East and South Asia work in such areas as church-planting; person-to-person witness; distribution of literature; open-air preaching, concerts, and drama; book-selling; film and video showings; mass rallies; concerts and international evenings in order to "finish the task of discipling the nations."

The ship ministry began in 1964, when the idea of using a ship as a creative way of reaching people for Christ first took hold. In 1971, a Danish ship was purchased and rechristened *Logos*. In 1977, a second ship was purchased, *Doulos*.

Ship ministry

Since then, the two ships have visited more than 300 different ports on six continents. Over 10-million visitors have climbed their gangways. In each port a committee of local evangelical pastors and lay persons sponsors and helps organize the ship visit.

Meetings for women, youth, youth leaders and families are held on board. Conferences for Christians give information about the needs and opportunities in various countries in the world. To extend the ministry of the ship beyond the port area, teams often travel inland to hold conferences and church meetings.

Besides evangelizing to others, participants are also encouraged to nurture their own personal growth. Learning to live and work with people from different cultures brings young people to an appreciation and respect for the uniqueness of each other's backgrounds. Spiritual growth is also stressed.

Local help needed

OM is a training ground for more long-term commitments to missions. Hundreds of former OMers now serve with evangelical mission agencies throughout the world.

Not that you have to travel halfway around the world to help OM. Many people are needed to do the behind-the scenes work in local OM offices and bases throughout the world. "It takes a lot to keep so many people ministering in 30 countries," OM says. "It is often very difficult to persuade people to 'stay behind' to act as support staff in a movement so committed to making known the gospel."

OM needs people with a large variety of skills to help run the missions program. Accountants, carpenters, commercial artists, drivers, housekeepers, marine officers, musicians, sales persons, secretaries and welders are only a few of the skills that are needed.

Even people who do not have a specialized skill can apply. One thing that will never be turned down, according to OM, is a willing heart.

Readers who would like more information may write to: OM Canada, P.O. Box 9, Port Colborne, ON L3K 5V7, or call (416) 835-2546.

Cobourg students live in 17th century

Henry Lise

Not satisfied to learn about history from books, Grade 7 and 8 students at Northumberland Christian School in Cobourg, Ontario, experienced a time warp and lived as French missionaries in the 1640s. Thirteen students lived for three days and nights in the reconstructed site of Sainte-Marie Among the Hurons near Midland, Ontario, which at the time was the only inland European community north of Mexico.

They wore only 17th century clothes — they made the "capotes" or cloaks themselves — and had no watches to tell time. They made their own candles and lanterns, and were astonished that 17th-century buildings were so dark without electric lights. Their food was only that available to the French missionaries. They slept without mattresses in either the longhouse or the cookhouse.

Like the Jesuits

School lessons for the three days were organized around five workshops: blacksmithing, carpentry, making quill pens, longhouse lore, and making the evening meal. They also kept diaries, just as the Jesuits did for their reports back home, from which we have much information about the mission. Recreation included "snow snake" races and lacrosse.

The students fit well into the religious atmosphere of the mission. In its time the Jesuit mission compound included the missionaries, French construction workers, and Huron Indians. The mission was founded on Champlain's explorations and the religious zeal of the Jesuits to convert the Indians to faith in Christ. Pope John Paul visited this site in 1984.

Photos: Courtesy of Henry Lise

This history and the French culture became part of the lives of these students in an unforgettable way. In the process, this communal experience taught them some things about their own individualistic outlook, their hedonism and dependence on modern conveniences. It was an educational experience others of us can only envy, and, not incidentally, it is most effective when used by a small school.

Henry Lise is teaching principal at Northumberland Christian School in Cobourg, Ontario.

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Feature

Two views on Canadian broadcasting

CBC is the oxygen Canada needs to survive

Marguerite Witvoet

TORONTO, Ont. — What makes a Canadian Canadian? In this vast land of immigrants and varied ethnic groups, what binds us together as a nation and distinguishes us from those on the other side of the 49th parallel?

According to Friends of Public Broadcasting, the CBC and other Canadian programs are what keep us alive culturally, and unless we make strong efforts to keep our airwaves Canadian, we are in danger of losing our national identity.

Friends of Public Broadcasting (FBC) is an ad hoc coalition of some 4,000 Canadians advocating a strong public broadcasting service in Canada. Members of the steering committee include such well-known people as Hugh Segal, Walter Pitman and Peter Newman. The group was organized in February 1985 to send an open letter to the Prime Minister after the CBC received massive budget cutbacks in the fall of 1984. Since then, they have broadened their base and continue to fight for the existence and expansion of public broadcasting.

Unique perspective

In another open letter, FPB wrote to the House of Commons Standing Committee on Communications and Culture in November 1986, that without the CBC "we Canadians would have no cross-country sounding board, little opportunity to exchange facts, fantasies, opinions and trends — in other words, the shared values that create a distinctive society ... We Canadians have our own unique perspective. Radio and television enable us to explore and express that perspective, and to learn more about one another. We need the Canadian point of view in drama, children's programming and current affairs ..."

Ottawa headquarters of CBC.

Current examples of this type of programming are such TV programs as *The Journal, The National, The Fifth Estate, Anne of Green Gables, Chautauqua Girl, The Nature of Things, Polka Dot Door, Market Place, Seeing Things* and *Country Canada;* and radio programs such as *Air Farce, Quirks & Quarks, Morningside, As It Happens, Sunday Morning, Gilmour's Albums, Ideas* — and the music and entertainment programming on FM radio like *Arts National* and *Stereo Theatre.*

Under siege

Concern for public broadcasting in Canada has risen since the Caplan-Sauvageau Task Force on Broadcasting tabled its report, moving the issue of public broadcasting to the top of the political agenda. FPB predicts that this will spark a national debate about the future of broadcasting in Canada.

Since 1984, the CBC has been "a corporation under siege." Because of the $150-million in budget cuts, hundreds of people have lost their jobs, and many programs and series have been cancelled. In fact, instead of increasing Canadian content, as is their aim, the CBC has been forced to reduce the number of domestic programs for the coming season.

As the government introduces more and more budget reductions to the CBC, FPB fears that public broadcasting in this country may be slowly but surely dismantled. As one Friend put it, "Watching the CBC endure this bit-by-bit amputation is like watching an animal die slowly, ensnared in a steel trap."

Economic incentives

But private broadcasting companies, under the protection of the Canadian government, are actually being given economic incentives to show American programs during peak viewing hours — against the fundamental goal of Canadian broadcasting policy.

When culture and economics are at odds, public policy, according to FPB, should "ensure that broadcasting serves cultural rather than economic goals. Only as a means to that end should broadcasting policy protect the private sector from American competition."

FPB argues that the private sector has an unfulfilled obligation to make substantial contributions towards the objectives of the Broadcasting Act in return for the privilege of holding licences. Compared to other Canadian industries, private broadcasters pull in "inordinately high" profits, yet at the same time, the proportion of revenues spent on quality Canadian programming (other than news) is "unacceptably low."

The responsibility to ensure that the private broadcasting industry lives up to its obligations rests with the CRTC, according to FPB. Current CRTC practices virtually guarantee profitability to licence holders. The CRTC must set conditions of licence that obligate private broadcasters to spend much more money to produce — and air during peak viewing hours — quality programs in drama and documentation.

More should be done

How do Canadians in general feel about the subject? In a national survey, one third of the respondents named the federal government as the organization "most responsible" for building a stronger Canadian identity. For 43 per cent, the federal government and the CBC together are the "most responsible" for building a stronger Canadian identity. When asked whether more, less, or the same amount of effort should be expended to develop a separate identity from Americans, 61 per cent stated that more should be done.

FPB concludes that "in this country the task of communicating with one another is so large that it requires strong leadership at a national level. Only the Parliament of Canada can ensure that the public sector is in a financial position to play this essential role."

Canada is a nation afflicted with stage

Marguerite Witvoet

The often-stated argument about the cost of TV drama is accurate without being truthful, says Robert Fulford. In an article in *Saturday Night,* Fulford says that Canadian broadcasters have plenty of money to produce original Canadian dramas, but they don't give drama enough priority.

"A great fortune flows through Canadian broadcasting every year," he says. "Aside from about $850-million Parliament puts in the hands of the CBC, tens of millions are provided by Telefilm Canada, and advertisers pay public and private broadcasters about $1-billion. Taken together, that's enough to produce a couple of thousand episodes of 'Dynasty,' should anyone wish to do so."

Fulford agrees that there is an economic incentive for commercial networks to rent American programs rather than come up with their own. But, he says, the CBC is another matter.

Drama last priority

"The fact is that the CBC and the government had demonstrated that they have enough money to accomplish many extremely costly projects," Fulford says. But

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Nick Loenen gives maiden speech

... continued from page 5.

recipients are reduced to clients instead of consumers. They are stripped of their humanity because they no longer have any say over what happens to them or their spouses or their children. We desperately need to limit the power of government, especially in the provision of social services.

I am not arguing for less social services, only that we create genuine choice for the recipients and hence increase their sense of personal responsibility. I believe this deeply.

Freedom is fragile

I also believe deeply in one further item, and that is freedom. There is nothing more precious than freedom. Our country is relatively free, but freedom is very fragile. Unless we consciously limit government, we will not always be free.

Mr. Speaker, my presence here today, as that of others, is vivid testimony to the relative freedom and openness that characterizes our society. I was not born here in this country. I was not born in Canada, and yet it is possible within one lifetime to attain the office I now hold. I am deeply grateful to be a Canadian, and I think that that kind of openness and freedom is most precious.

Twenty-thousand Canadian lives were lost in liberating western Europe — which includes the country of my birth. We can best honour their memory by preserving the freedom for which they fought.

We should also remember that true freedom is not the right to do as one pleases, but is to be pleased to do what is right. Furthermore, I am delighted the Premier has set such a positive tone acknowledging the valuable input from all members of the House including the members opposite. For my part I will seek to support measures not merely because they are right-wing, but because they are the right thing.

School's and abortion

I am supportive of the Premier's initiative to strengthen the support for independent schools. This is one way in which we can help people take charge of their own affairs. From a purely financial point of view we should remember that for every dollar spent on independent schools the taxpayers of this province save $2.

Finally, I fully support the Premier's initiative to bring down the number of abortions, which in our province is greater than in any other province in Canada. True, the Criminal Code is under federal jurisdiction, but it is administered provincially. The province does have a responsibility. To claim that a mother does have the right to an abortion is simply wrong.

No person, not even a mother, has the right to cause harm or injury to another. I have the right to swing my fist, but not in such a way as to punch someone in the nose. My right stops where your nose begins. Similarly, the mother's right stops where that of the unborn begins. This House should support a Premier who has the courage and fortitude to stand up for what is right and just.

(The second part of Loenen's speech is devoted to specific concerns of his riding, Richmond, which, he says, has a population of 108,000 and is the largest riding in British Columbia.)

Photo: Courtesy of Richmond, B.C. Constituency Office

Nick Loenen

Cinema summaries

Marian Van Til

Tin Men

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Written and directed by Barry Levinson

In *Tin Men,* Barry Levinson proves once again that he is a perceptive student of American character and culture.

In his critically-acclaimed film, *Diner,* Levinson followed five young men, barely plunged into careers and marriages, when the American Dream had already started to seem like a fantasy. To compensate, they met regularly in a Baltimore, Maryland, diner (circa 1960) to rehash their glorious high school days.

In *Tin Men,* Levinson focuses on another corner of the same diner. There, balding, pudgy aluminum siding salesmen, though more cynical than their *Diner* counterparts, still talk of that Dream (albeit while instructing each other in new and improved ways to "beat the system").

Levinson zeroes in on two tin men who work for competing companies. They "meet" in a traffic mishap and instantly loathe each other while we loathe them both. They childishly, sometimes humorously, engage in a game of "get even." Playing these characters against each other and against a woman they have in common, allows Levinson to point out their (and the U.S.'s) worst qualities: they are crass, impatient, superficial and self-absorbed. Despite all that, it is not an unloving portrait. There are flashes of generosity, sincerity and vulnerability. It's a sort of "for better or worse" view which tolerates the bad because there's good underneath.

Levinson's portrait allows us to see nuances in characters we assumed would be one-dimensional, and he lets us draw our own conclusions about how bad these guys are. Some viewers will find that disturbing, assuming that Levinson is condoning reprehensible behaviour. Levinson's "neutral" stance can be argued, and probably should be. But that, along with his ability to create full-blooded, "real" characters who stand for concepts beyond themselves, makes it a comedy which can't be easily dismissed; a rarity these days.

fright

when it comes to drama, they say there isn't enough money.

Fulford points out that the CBC has somehow found the funds to instal French TV stations across the country, to send by satellite TV pictures to every corner of the Arctic, to give a "wasteful" budget to "The Journal," to plan for a new $300-million superstation in Toronto, and more. At the same time, he says, "Canadian television puts drama last on its list of priorities, and seldom gets to the bottom of the list. Why?"

The key isn't resources; it's the allocation of resources, Fulford says. "While CBC executives always *say* they want to produce drama, they demonstrate by their decisions that they are more anxious to do almost anything else."

An empty shell

Fulford disagrees with Caplan-Savageau's statement that the CBC is the major instrument of Canadian culture. If that is so, he says, then Canadian culture can only be an "empty shell, since the productions of the CBC's most expensive component, the English network, exhibit very few of those elements traditionally considered central to cultural expression — tragedy, comedy, fantasy, terror, joy, exaltation, wit, etc ...

"That culture is expressed through our novelists, poets, playwrights, composers, painters and performers. What these artists have given us is priceless, but so far it has not seriously affected television.

"For the most part, the [CBC] offers its viewers not works of the imagination, but reports — in the form of news, public affairs, and sports — on something done by something else."

Nothing in common

The root of the problem, says Fulford, is that Canadians don't yet believe that drama is as important as information and sports. The British believed it, and turned the privately-owned Channel 4 from a "bad joke" into the main force behind a renaissance in British movies — and with an investment of less than a tenth of the CBC's annual budget.

Another factor he points to is the fact that, in this multi-ethnic nation, aside from sports, a political structure is just about all we have in common. For this reason, "politics naturally dominates Canadian mass communications: our national drama is Question Period, our stars are political leaders and political broadcasters."

"Despite a variety of government programs," Fulford contends, "and despite the occasional appearance of good or even excellent movies — there is no evidence that a climate receptive to narrative filmmaking can exist in this country. We make good documentaries, and have done so for close to half a century, but we are not at ease with fiction on film and may never be."

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NOTE: Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only $10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $10 and the couple's future address.

Thanks

We express our heartfelt thanks for the support and sympathy shown to us in our sorrow at the passing away of my loving and caring wife, our dear mother, and our lief grandma.

Wilhelmina Hendrika Wittenberg
(nee Kwint)

Sincerely,
The Wittenbergs
March 1987
912 - 6000 Yonge St., Willowdale, ON Canada M2M 3W1

Marriages

TEN HOVE-KOOISTRA: In the spirit of Christian joy, we, Eb and Femmie Ten Hove of Blackfalds, Alta., and Menno and Ina Kooistra of Okotoks, Alta., announce the forthcoming marriage of our children, JOYCE and RAY. The wedding ceremony will take place, D.V., on Saturday, Apr. 25, 1987, at 2:30 p.m., in the Woody Nook Chr. Ref. Church, Lacombe, Alta. Rev. John Poortenga officiating.
Future address: Apt. B, 2327 Osborne, Cr., S.W., Calgary, AB T2T 0J3

YPMA-ALBLAS: Mr. and Mrs. George Ypma of Tillsonburg, Ont., are pleased to announce the forthcoming marriage of their daughter, JOANNE PATRICIA to ROBERT WILLIAM, son of Mr. and Mrs. Jillus Alblas of Ancaster, Ont. The Lord willing, the ceremony will take place, Friday, Apr. 24, 1987, at 5 p.m., in the Tillsonburg Chr. Ref. Church. Rev. Jack VandeHoef of Iron Springs, Alta, is officiating.
Future address: 2000 Main St. W., Apt. 406, Hamilton, ON L8S 4M8

Anniversaries

"Thy Word is a lamp unto my feet and a light unto my path." (Psalm 119:vs. 105)
With these words were united in marriage at Terbregge in Holland, on the 21st day of April, 1937,

MARTINUS J. and MARGJE A. KALISVAART
(nee de Ruiter)

Now 50 years later their brothers and sisters thank God for saving them for each other and for us. It is our prayer that God may grant them many more years together.
Adrie de Ruiter-Offerman — Rotterdam, Holland
Jean Krygsman-de Ruiter — Aylmer, Ont.
Jo & Am de Ruiter — Schiebroek, Holland
Art & Styntje Markus — Bradford, Ont.
Nieces and nephews.
Home address: 177 Nonquon Rd., Apt. 1508, Oshawa, ON L1G 3S2

Anniversaries

Congratulations to Rienk and Pietje Feddema who will celebrate their 60th wedding anniversary, D.V., on April 28, 1987.

Anjum Strathroy
1927 April 28 1987
With thankfulness to the Lord for His goodness and care, we will celebrate, D.V., Apr. 28, the 60th wedding anniversary of our parents, grandparents and great-grandparents,

RIENK and PIETJE FEDDEMA

We pray that God will bless you and keep you in His care.
Love from all of us:
Sjouk Feddema — London, Ont.
John & Grace Feddema — Lynden, Wash., U.S.A.
Pete & Marge Feddema — Kitchener, Ont.
Grace & Ipe Vander Deen — Strathroy, Ont.
Jack & Ann Feddema — Strathroy, Ont.
Ann & Jelle Berg — Guelph, Ont.
Jane & Ed Ryken — Sherwood Park, Alta.
Rienk & Ann Feddema — London, Ont.
30 grandchildren and 25 great-grandchildren.
Open house on Tuesday, Apr. 28, from 3-5 p.m. at Trillium Village Hall, Dominion St.
Home address: 400 Dominion St., Apt. 44, Trillium Village, Strathroy, ON N7G 3G8

Middelstum, Groningen, Neth. St. Catharines, Ont., Canada
1937 1987
"As they go through the valley of Baca they make it a place of springs; the early rain also covers it with pools. They go from strength to strength; the God of gods will be seen in Zion." (Psalm 84:6,7)
With thanks to God for His many blessings, we hope to celebrate, D.V., Apr. 24, with our parents, grandparents and great-grandparents,

LAMBERTUS TONNIS and MENNY KOITER
(nee Vanderwal)

their 50th wedding anniversary.
With love from their children:
Jenny & Andre Kok — Niagara-on-the Lake
Menny & Richard Nauta — Niagara-on-the-Lake
Warner & Lena Koiter — Niagara Falls
John & Iris Koiter — St. Ann's
Bill & Chris Koiter — Rossland, B.C.
Bert & Bertha-Ann Koiter — St. Catharines
Henny & Bob Vanderkuip — St. Catharines
Mary-Ann & John Kok — Grimsby
also 33 grandchildren and 14 great-grandchildren.
Open house at Covenant Chr. Ref. Church, 278 Parnell Rd., from 2-5 on Apr. 24.
Home address: 62 Woodelm Dr., St. Catharines, L2M 4N3.

Congratulations!

Anniversaries

Acton Smithers
1957 April 26 1987
With praise and thankfulness to God, we are happy to announce the 30th wedding anniversary of our parents and grandparents,

JACK and ROSE KRYGER
(nee DeBoer)

We give thanks to God for keeping our parents/grandparents in His care the past 30 years and we pray that He will continue to be with them and bless them in the years to come.
Congratulations and love from your children and grandchildren:
John & Leanne Kryger; Danielle, Nicole
Steven & Helene DeJong
Debbie Kryger
Anita Kryger
Home address: Box 2018, Smithers, B.C. V0J 2N0

Rotterdam Edmonton
1947 April 30 1987
With joy and thanksgiving to the Lord, we wish to announce the 40th anniversary of our parents and grandparents,

NICOLAS and JOHANNA NIEMANTSVERDRIET
(nee van der Spoel)

We pray that the Lord will continue to strengthen and guide them in the years to come.
With love from your children and grandchildren:
Johanna Niemantsverdriet; Trevor — Edmonton, Alta.
Ada & Jake Vanderwoude; Seth, Sara, Erin — Medicine Hat, Alta.
Irene & George Wybenga; Nicolas, Jeremy, Stephen, Geoffrey — Edmonton, Alta.
Helen & Louis Bos; Shari, Nathan, Candace, Larissa — Edmonton, Alta.
John & Karen Niemantsverdriet; Nicole, Shawn — Edmonton, Alta.
Audrey Niemantsverdriet — Edmonton, Alta.
Home address: 3824 - 115 Ave., Edmonton, AB T5W 0V3

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Anniversaries

1947 April 30 1987
With joy and thanks to God, we are happy to announce the 40th wedding anniversary of our parents,

RALPH and WINNIE PRINS
(nee Zee)

Happy anniversary Mom and Dad (Opa and Oma), with love from:
Dennis & Ruby; Raegan, Miriam, Lisa, Christina, Jonathan — Saskatoon, Sask.
Raymond & Pauline; Julia, Mark, Wayne, Lorne — Lacombe, Alta.
Harvey & Agnes; Cindy, Steven, Keith, Brian — Lacombe, Alta.
Alfred & Alice; Anthony, Jenna, Stephanie — Red Deer, Alta.
Eleanor & Edward Drost; Erin, Debbie, Carolyn, Ryan — Bentley, Alta.
Judy & Erwin VanHaren; Ian — Lacombe, Alta.
Laura — Edmonton, Alta.
We wish to invite all their friends and relatives to an open house at the First CRC of Lacombe (Woody Nook) 2:00-4:00 p.m., Apr. 30, 1987.
Home address: R.R.#3, Lacombe, AB T0C 1S0

Koekange Alma
1937 April 24 1987
We rejoice and give thanks to the Lord as our parents celebrate their 50th wedding anniversary.

THYS and ANNIGJE RUMPH
(nee Drost)

We pray that the Lord will continue to bless and guide you in the years to come.
With love from your children and grandchildren:
Hank & Grace Rumph — Moorefield
Pat & Bill Hessels — Alma
Hilbert & Jannie Rumph — Koekange, Dr.
Luke & Mia Rumph — Moorefield
Hilly & Bill Welmers — Greensville
Helen & Menno van der Vinne — Georgetown
Albert & Martha Rumph — Alma
Ann & Larry Brouwer — Alma
and 36 grandchildren.
An open house will be held on Saturday, Apr. 25, from 2-4 p.m., at the Moorefield Community Centre.
Home address: R.R.#1, Alma, ON N0B 1A0
Best wishes only, please.

Congratulations to John and Geertje Pool (nee Stolte) who will celebrate their 50th wedding anniversary, D.V., on May 5, 1987.

Anniversaries

Middelstum Niagara Falls
1932 April 22 1987
Great is thy faithfulness.
With praise and thanksgiving to God, we are happy to announce the 55th wedding anniversary of our parents, grandparents and great-grandparents,

GERARD and YBELTJE VANDERWAL
(nee van Warners)

May the Lord bless and keep you.
Love and congratulations from your children:
Menny & Jack Buitenwerf — Canfield, Ont.
Bert & Akkie VanderWal — Coaldale, Alta.
Elly & Piet Brandsma — Lethbridge, Alta.
John & Ann VanderWal — Crapaud, PEI
Lena & Warner Koiter — Niagara Falls, Ont.
Ada VanderWal (VanderSluis) — Niagara Falls, Ont.
Chris & Bess VanderWal — Taber, Alta.
26 grandchildren and 33 great-grandchildren.
Open house will be held Apr. 22, from 7-10 p.m., in the Rehoboth Chr. Ref. Church, 4878 Jepson St., Niagara Falls, Ont.
Home address: 4197 Kalar Rd., Niagara Falls, ON L2H 1S7

Joure Aylmer, Ont.
1932 1987
"I will not forget you."
These words from Isaiah 44:21 were the wedding text of our beloved parents, grandparents and great-grandparents,

PETER and THEA WESTERTERP

on their wedding day at Joure, Frl., on Apr. 21, 1932. As the Lord promised, He has not forgotten them, but blessed them with 55 joyous years of marriage. We rejoice with them on this festive occasion and pray for the Lord's continued blessings.
Dick & Elanor Westerterp — London
John & Cynthia Westerterp — Belmont
Ann & Bob DeKraker — Springfield
Ben & Pat Westerterp — Springfield
Agnes & John DeGroot — Tillsonburg
Bertha & Louis Barnes — Woodstock
Thea Westerterp — St. Catharines
Peter & Lineke Westerterp — Hamilton
20 grandchildren, two great-grandchildren.
Open house on Apr. 25th at the Aylmer Chr. Ref. Church auditorium from 2:00 - 4:00 p.m.
Best wishes only, please.
Home address: 86 Caverly Rd., Aylmer, ON N5H 2P4

Ommen, The Neth. Abbotsford
1937 May 5 1987
"As for me and my house, we will serve the Lord." (Joshua 24:15)
With joy and thanksgiving to the Lord for His love and faithfulness, we are happy to announce the golden wedding anniversary of our parents,

JOHN and GEERTJE POOL
(nee Stolte)

We pray that the Lord will continue to bless them for each other, and that they may be a blessing for all those dear to them for many years to come.
Congratulations and love from their children, grandchildren and great-grandchildren:
John & Gerty Pool — Matsqui, B.C.
Jennie & Sid Byma — Saskatoon, Sask.
Archie & Diane Pool — Windsor, Ont.
George & Claire Pool — Abbotsford, B.C.
11 grandchildren and four great-grandchildren.
Home address: 32859 Bevan Ave., Abbotsford, B.C. V2S 1T2

Vol. 1 No. 1

CHRISTIAN BUSINESS NETWORK

RCBPA Convention a Huge Success

Fully expecting to be inspired, reinforced and challenged at the Third Annual Convention of the Reformed Christian Business and Professional Association (RCBPA) held at the Burlington Holiday Inn on Thursday, March 5 and Friday, March 6, 1987, over 210 delegates—representing all regions of Ontario—did not go home disappointed. Based on a scale of 1 to 100, delegates gave the Convention an approval rating of 88—up from the 81 rating delegates gave the 1986 Convention.

Delegates who attend RCBPA conventions are committed to addressing the challenge of integrating faith and vocation. They are determined to do their business Christianly, serving the Lord and bringing Him glory and honour in all their business, professional and vocational responsibilities.

Travelling the road of serving the Lord in business is often a journey marked by loneliness, temptation, misunderstanding, frustration, tension, and trial. That is one reason why RCBPA conventions are growing every year. In addition to inspirational speakers, panel discussions and workshops, there is much opportunity for fun and laughter, fellowship and mutual support, networking, lots of good food and magnificent singing.

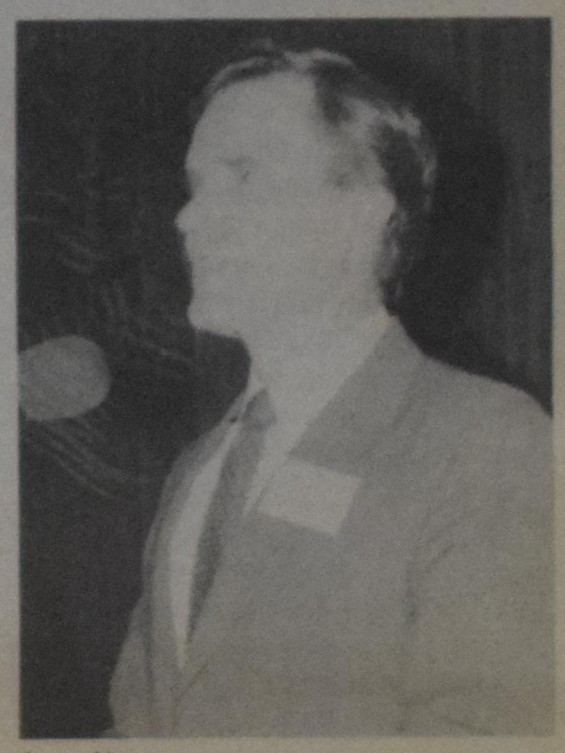
A get-acquainted reception marked the formal beginning of the Convention—with many delegates renewing friendships first made at earlier conventions. Rousing renditions of "O Canada" and "The Creedal Song" reflected both the national pride and the spiritual unity of all our delegates—who represented every Reformed Christian denomination in Canada. Bill Voortman, Chairman of the Board of Directors of the RCBPA formally welcomed the delegates and guests and led in opening devotions.

After a delicious supper, Dr. Harold Lindsell of Laguna Hills, California, editor emeritus of *Christianity Today*, author of *The Battle for the Bible* and *Free Enterprise—A Judeo-Christian Defense* and editor of the *Harper Study Bible*, spoke on the topic, "The Bible Under Attack in 1987."

On Friday morning—in what was labelled the "meat and potatoes" working session—Dr. Lindsell defended the position that "free enterprise" is biblically based. Panelists responding to Dr. Lindsell's position were Harry Antonides of the Christian Labour Association; Dr. John Boersema, Business Professor at Redeemer College; Dr. John Bolt, Professor of Religion and Theology at Redeemer College; and Ed Van Woudenberg, interim leader of the Chrisitan Heritage Party.

During lunch, Canon D. Ralph Spence, rector of an Anglican Church in Burlington and a world-renowned authority on flags, crests and heraldry, delighted delegates with a light-hearted and entertaining presen-

Success *continued on page 2*



Jerry Vreeman

IS FREE ENTERPRISE Biblical?

The RCBPA does not have a "Statement of Faith" or "Code of Ethics." Neither does it have an official position regarding the question "Is free enterprise biblical?" The RCBPA wants only for its members to begin to think about and struggle with the question of what the Bible has to say about how we are to conduct our business *Christianly*!

John Bolt

Inserted into Christian Renewal (April 13, 1987) and Calvinist Contact (April 10, 1987).

For that reason, Dr. Harold Lindsell, author of the book, *Free Enterprise—A Judeo-Christian Defense*, was invited to be one of the keynote speakers at a convention panel discussion. In order to provide additional insight and direction to Convention delegates, four highly respected leaders in the Reformed Christian community were asked to respond to Dr. Lindsell. They included Harry Antonides of the Work Research Foundation and the Christian Labour Association of Canada; Dr. John Boersema, Professor of Business at Redeemer College; Dr. John Bolt, Professor of Religion and Theology at Redeemer College; and Ed Van Woudenberg, interim leader of the Christian Heritage Party. Convention delegates were also given the opportunity to ask questions and present their comments.

Dr. Lindsell, in his opening statement, declared that he was not presenting his own position, but the position of the Bible. He also acknowledged that free enterprise as we know it is not and does not operate perfectly but, he claimed, "You don't throw the baby out with the bathwater."

For Dr. Lindsell, the matter of whether or not free enterprise is biblical is really quite simple. He claims there are two—and only two—economic systems in the world today. One represents freedom, the other captivity. One finds its roots in the Bible, the other in the invention of man. One is characterized by sensitivity and compassion, the other by tyranny and fear. One we call capitalism or free enterprise, the other Marxism or socialism. Dr. Lindsell rejects Marxism or socialism because in additon to being the invention of man and anti-biblical, it is committed to destroying the family, demeans womanhood, seeks to destroy religion and human freedoms, is atheistic and evolutionary in character, believes in the eternity of matter rather than the eternity of the spirit and considers private property as the great evil in life.

By contrast, Dr. Lindsell claims, the Christian believes in the ownership, use and enjoyment of private property. "We have the intrinsic right to our unique personhood, with the freedom to think, to come and go, to promote personal ideas and to accept or reject the ideas of others."

Using as a basis Deuteronomy 8:18, Dr. Lindsell declared that "God is interested in the creation of wealth and He gives us the power to create wealth—with wealth being a gift from God that must be handled very stewardly."

Marxism, Dr. Lindsell claims, is based on taking private property from the individual by the state—which in simple terms is stealing and thereby breaks the eighth commandment: "Thou shalt not steal."

Convention delegates were reminded by Dr. Lindsell that the Christian must reject the extremes of Marxism (no freedoms and all controls) and libertarianism (all freedoms and no controls). Instead, Christians are called to take the central, biblical free enterprise position that subjects itself to the law of God, particularly in its declaration to "love God above all and neighbour as self."

In his closing remarks, Dr. Lindsell maintained that four things are necessary for the Christian life:

(1) You must be a child of God (you must be born again).

(2) You must recognize the Lord-

Panelists (from left to right) Harry Antonides, John Boersema and Dr. Harold Lindsell.

Biblical? *continued on page 2*

The Bible Under Attack in 1987

Dr. Harold Lindsell's resume includes some very impressive credentials. Over the years he has become known as an unapologetic defender of the faith—particularly as it relates to the inspiration, infallibility, inerrancy and trustworthiness of the Bible. He defended this position in his famous book, *The Battle for the Bible*.

The RCBPA declares in its Constitution that "the basis of this association is the Scriptures of the Old and New Testament, the inspired, infallible, authoritative Word of God, as explicated in Reformed creedal standards." It is also probably fair to say that most members of the RCBPA will agree that many problems and tensions exist today within the Christian community and church as symptoms of a disease called "the erosion of the authority of Scripture."

It was for these reasons that Dr. Lindsell was asked to speak on the topic, "The Bible Under Attack in 1987." The title suggests that Dr. Lindsell could have used this opportunity to attack critics of the traditional Christian doctrines of the infallibility, inerrancy and inspiration of the Bible. He chose instead to take the high road in reaffirming the complete trustworthiness of the entire Scriptures.

Dr. Lindsell used as an introduction to his presentation what he labelled "life's four greatest questions." These questions are:

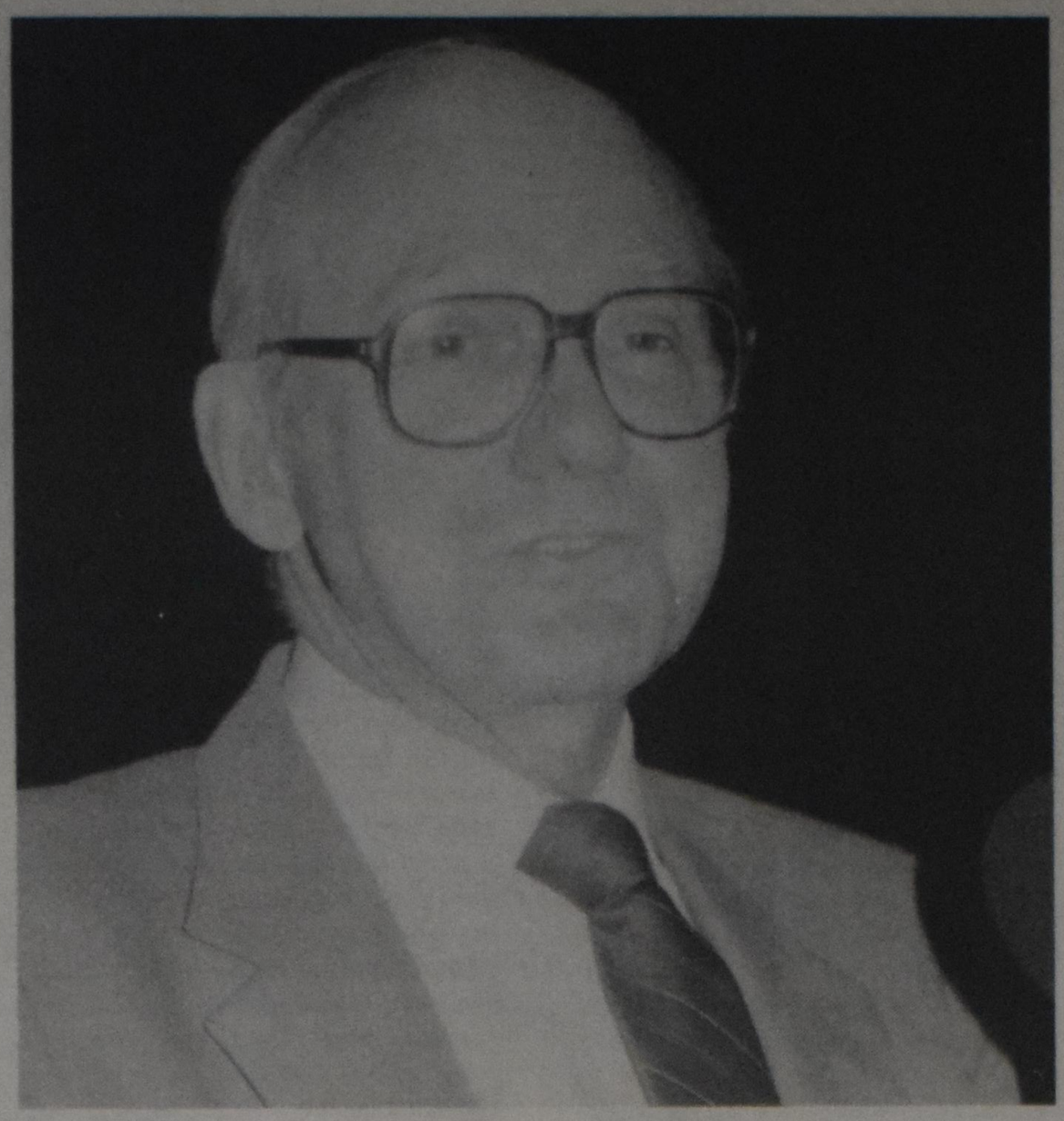
(1) Where do I come from?

(2) Who am I?

(3) What is the purpose of life?

(4) What happens to me when I die?

Dr. Lindsell claimed that when answering these four fundamental questions, individuals will come to conclusions and answers based on personal presuppositions. Dr. Lindsell declared that Christians go to the Bible for answers—and there find two great presuppositions.



Dr. Harold Lindsell

The first presupposition simply declares that GOD IS. It says in Genesis, Dr. Lindsell declared, that "in the beginning—God." The Bible simply assumes the reality of God and the Christian is simply called to accept, by faith, that GOD IS!

The second presupposition for the Christian is that GOD HAS SPOKEN. While nature and creation certainly point to the majesty and beauty and power of the Maker, it does not, Dr. Lindsell said, tell us about Jesus. "How do we know Jesus? Only through the Bible!" Jesus Christ, Dr. Lindsell said, is the Word of God Incarnate and the Bible is the Word of God written, both are inseparably intertwined.

Moving from these two presuppositions, Dr. Lindsell began a concise yet beautiful description of the Word of God written.

Space does not allow a lot of detail in this article, but a few items stand out.

(A) In stating that the Bible claims to be *authoritative* (the Bible stands over us), Dr. Lindsell pointed to the "Age of Enlightenment" as the root cause of many of today's problems. Prior to the Age of Enlightenment, Dr. Lindsell claimed people believed that "revelation stood over reason" and "the Bible stood over man." Today the order is reversed, Dr. Lindsell declared.

(B) If the Bible is inspired by the Holy Spirit, the Bible then must of necessity be "free of error" for the Holy Spirit speaks only the truth.

(C) Scientists tell us that the light from some stars we see today took over 60 billion light years to arrive. With light travelling at the rate of 186,000 miles per second, one can start to understand in a small way the vast size of God's creation. The Bible places such an emphasis on its own contents and authority, Lindsell says, that Jesus Himself said that "heaven and earth must pass away" first before something as apparently insignificant as a dot over the letter "i" in the Scriptures may be changed.

Declaring his complete trust in the Bible—"I stake my life on it"—Dr. Lindsell then turned his attention to life's four fundamental questions.

(1) Where did I come from? "I am created by God in His image."

(2) Who am I? "A Christian—a sinner saved by grace."

(3) What is the purpose of life? "To glorify God in all our doings—and to *enjoy* Him!"

(4) What happens to me when I die? "The non-believer says at the graveside: 'Earth to earth, dust to dust, ashes to ashes!' The Christian adds: 'In the firm hope of the resurrection to everlasting life—I will see you again!' "

"How do I know?" asked Dr. Lindsell. "The Bible tells me so!"

Dr. Lindsell did not say anything new or anything that Convention delegates did not already know. But his message, eloquent in its simplicity, profoundly affected all those privileged to hear the testimony and witness of this 73-year-old Baptist preacher. □

Biblical? *continued from page 1*

ship of Jesus Christ over all of life.

(3) You must be filled with the Holy Spirit as described in Ephesians 5:18.

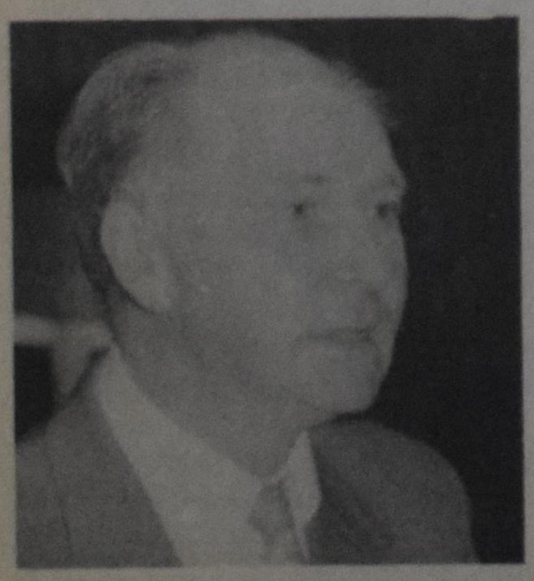
(4) You must learn to think Christianly.

Dr. Lindsell claimed that 99% of life's problems fall under point 4—"learning to think Christianly."

John Wesley's edict to earn as much as you can, save as much as you can, and give as much as you can is particularly correct for the Christian businessperson in 1987, Dr. Lindsell concluded.

After Dr. Lindsell's presentation the four panelists were each given 8-10 minutes to respond, forcing them to get right to the heart of their comments.

While agreeing with much of what Dr. Lindsell said, all four panelists expressed some reservations about certain aspects of his speech.



Ed Van Woudenberg

Harry Antonides wondered whether Dr. Lindsell didn't place too great an emphasis on "profit" being the essential component or lifeblood of the free enterprise economic system. He also reminded delegates that the market economy of supply and demand does indeed operate imperfectly and he does not want to see an "unbridled" free enterprise economic system. Delegates were reminded by Mr. Antonides that the call of the gospel is a "radical" call that requires radical obedience and action.

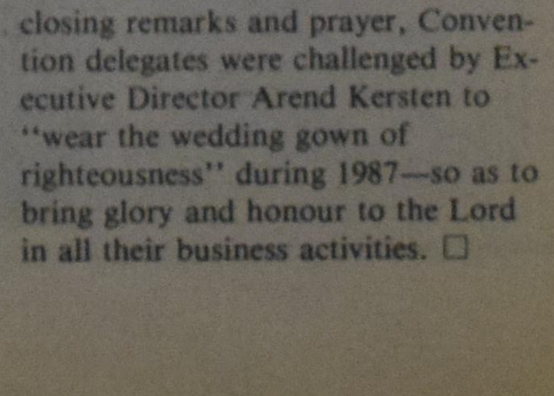
Dr. John Boersema, while embracing free enterprise as being biblical, rejected the notion that there isn't a significant role for government to play in a just and free society. While reaffirming his commitment to the eighth commandment, Dr. Boersema also asked delegates to consider what the Bible means when it says to "render unto Caesar."

Dr. John Bolt, in his response, wondered whether delegates weren't asking the wrong question (Is free enterprise biblical?). Instead he suggested that the question we should be asking is "Does free enterprise encourage Christianity?"—particularly since capitalism is a post-sixteenth century phenomenon. To illustrate what he meant, Dr. Bolt asked "What do you do with the biblical mandate that the poor not be charged interest and how does that fit into our modern banking (free enterprise) system?"

Ed Van Woudenberg called for a "free enterprise under God" economic system for Canada—allowing individuals to attain their greatest individual potential, while exercising personal freedoms in a land which had a government committed to a compassionate and just social policy in a broken and sinful society.

After the panelists' contributions and spirited discussions during the coffee break, Dr. Lindsell responded that despite some differences, all the panelists rejected Marxism and/or socialism as being good or acceptable. Having said that, he invited Convention delegates to participate in the discussion. And participate they did.

Convention delegates were given much food for thought and rated the panel discussion one of the highlights. A cassette tape of the discussion is available. Please see the order form on page 5. □



Delegate Mark Martins

Success *continued from page 1*

tation on the history and development of flags from around the world.

After lunch, the delegate had the choice of one of six workshops—all designed to be very practical in content and scope.

The special inspirational speaker at the Friday evening closing banquet was Rev. Jerry Vreeman of Lansing, Illinois. Rev. Vreeman is perhaps best known for his work with The Back to God Hour. He is currently president of Multi Media Ministries. Because of his unique personal experiences, Rev. Vreeman could reflect on being Christians in business from both sides of the pulpit. Rev. Vreeman was joined by his wife Cori and their five children as the entire "Vreeman Family Singers" shared their special musical talents with convention delegates.

Before Board Vice Chairman Bill Grin of Chatham formally brought the Convention to an end with his closing remarks and prayer, Convention delegates were challenged by Executive Director Arend Kersten to "wear the wedding gown of righteousness" during 1987—so as to bring glory and honour to the Lord in all their business activities. □

BUSINESS AS MINISTRY

"It just may be that businesses run today by Christians—Christian business, if you please—are perhaps more clearly the fulfillment of our response to the Great Commission than most of what we see in ministry organizations and churches today."

With these dramatic—and provocative—words Rev. Jerry Vreeman, a pastor and businessman who has served on both sides of the pulpit, introduced his presentation entitled, "Business as Ministry" at the Friday evening closing banquet of the RCBPA Convention.

Rev. Vreeman is perhaps best known for his work with The Back to God Hour, serving as Assistant Minister of Broadcasting for six years after graduating from Calvin Theological Seminary in 1977. In addition to his preaching, Rev. Vreeman, and his wife Cori, frequently shared some of their unique musical talents with listeners of The Back to God Hour and viewers of Faith 20.

In 1983, Rev. Vreeman was the founder and today remains president of Multi Media Ministries, a not-for-profit organization committed to spreading the gospel by means of the audio-visual media, providing not only programming for radio, television and the print media, but also providing services to a wide range of Christian organizations and institutions.

In his presentation, Rev. Vreeman focussed his attention on the similarities between two very different Bible texts: one found in the Old Testament and the other in the New Testament.

(1) Leviticus 25:23: "The land must not be sold permanently because the land is mine and you are but aliens and my tenants."

(2) Matthew 28:18: "Then Jesus came to them and said, 'All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age.' "

The Leviticus passage refers to the year of Jubilee and of course the Matthew passage we know as the Great Commission. Both passages—Rev. Vreeman claimed—referred to God as the ultimate owner and authority and we, as His people, are called to be His stewards, charged to take care of, and entrusted with, His creation!

Rev. Vreeman referred to Christ's Great Commission as the launching of the greatest business enterprise ever in the history of the world.

Consistent with his publically professed calling as an evangelist, Rev. Vreeman declared that the bottom line purpose for the existence of Christian businesses today is that somehow they must make people in the world come to meet and know Jesus!

Specifically, under the heading of "Business as Ministry," Rev. Vreeman presented five points—in order of importance—for reflection and discussion by Convention delegates.

(1) Christian businesses must exist today as a response to the Great Commission and the biblical mandate to evangelize the world. Rev. Vreeman claimed that there is no more effective tool for evangelism today than businesses dedicated to the Lord.

(2) Businesses as ministry must consciously disciple people—training, equipping and enabling people: employers, associates, clients bankers, and accountants—to know the Lord Jesus Christ.

(3) Businesses as ministry must fund or finance God's work.

(4) Businesses as ministry must exist to somehow meet the needs of people—especially the needs of those associated with the enterprise.

(5) Christian businesses must generate a profit and its continued financial viability is an absolute necessity. Rev. Vreeman believes that God created man in His own image—which included a profit motive. God created so that man could glorify Him. As image bearers, Christians have a profit mentality—with this provision: "Don't lay up for yourself treasures on earth."

In a concluding challenge, Rev. Vreeman laid before the Convention delegates seven very personal questions:

(1) When people think of you (at a very personal level) do they focus first on your business or do they focus on you as the visible image of a disciple of Jesus Christ?

(2) Do employees, clients, business associates, your banker, lawyer, and accountant, know and respect your unwavering love for the Lord AND do you share your love and passion for the Lord with them?

(3) Do you give your spouse and family a fair share, and do they regard themselves as partners in your business ministry?

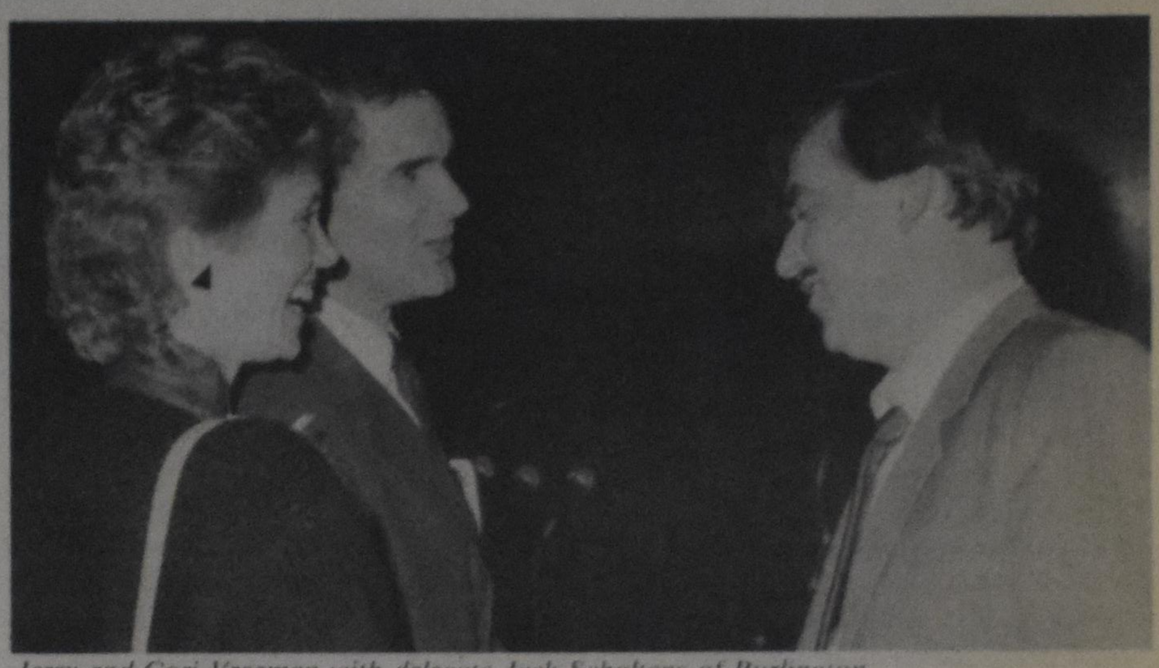
(4) Do you pay your bills on time and are your debts under control?

(5) Does God receive the first-fruits (not necessarily profits) of your business enterprise?

(6) Do you produce or provide a top-quality service or product—at fair prices?

(7) Does your business ministry generate a fair and reasonable profit?

"It all boils down," concluded Rev. Vreeman, "to one simple fact—people need the Lord! And Christian businesses are called to unique responsibility to address that need." □



Jerry and Cori Vreeman with delegate Jack Scholtens of Burlington.

HAROLD LINDSELL, Ph.D.

Dr. Harold Lindsell, born in New York City in 1913, graduated from Wheaton College in 1938 with a degree in history. He earned a Masters Degree (A.M.) from the University of California, Berkeley (1939), his doctorate (Ph.D.) in history from New York University (1942) and in 1964 he was awarded a Doctor of Divinity (D.D.) degree from Fuller Theological Seminary in Pasedena, California.

He began his teaching career in 1942 as a Professor of Church History and Missions at Columbia Bible College in Columbia, South Carolina. From 1947 to 1964 he was Vice President, Dean of the Faculty and Professor of Missions at Fuller Theological Seminary. After 3 years as an Associate Editor of *Christianity Today* (1964-1967), he spent a year teaching at Wheaton College (1967-1968) as Professor of Bible. He is perhaps best known for his work as editor of *Christianity Today* for 10 years (1968-1978).

Dr. Lindsell has authored or co-authored over 20 books. Perhaps best known are *The Battle for the Bible* (1976), *The Bible in the Balance* (1979), and *Free Enterprise: A Judeo-Christian Defense* (1982). In addition he served as editor of the *Harper Study Bible* (1963), the *Lindsell Study Bible* (1980), and the *Study Bible in the King James Version* (1984).

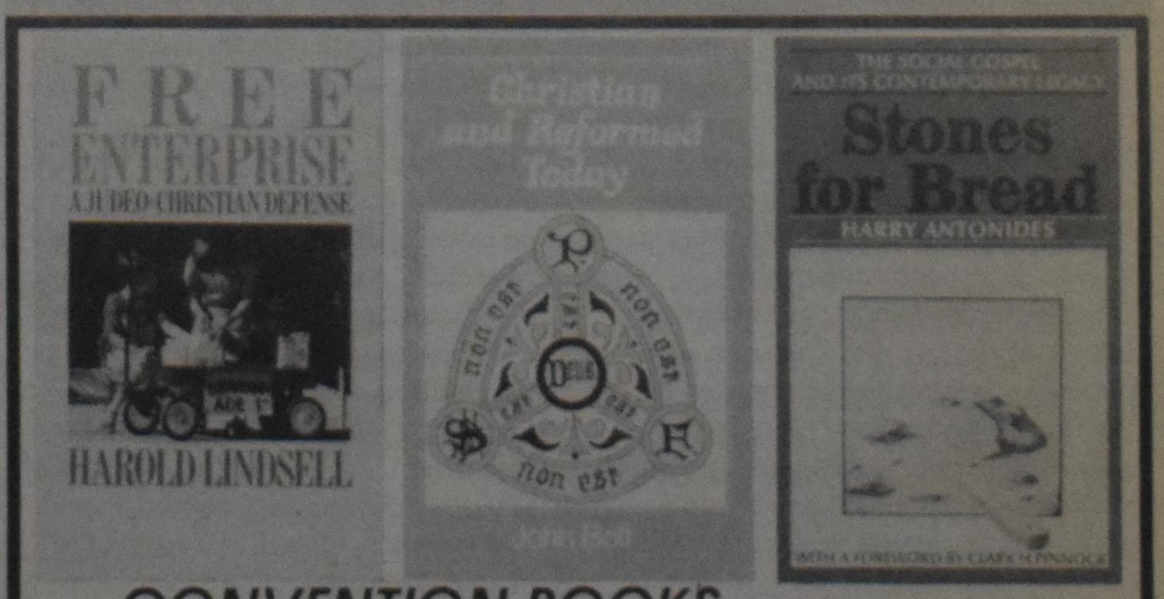
Ordained in 1944 in the Southern Baptist Convention, he and his wife Marion, parents of four married children, are members of the El Toro Baptist Church of El Toro, California. In addition to belonging to a number of prestigious academic associations, he is also a trustee of Gordon-Conwell Seminary, Wheaton College and Westmount College. He is a member of the Tournament of Roses of Pasadena and the Cosmos Club of Washington, D.C.

Today, at age 73, Dr. Lindsell continues to teach and is Director of the Master of Arts Program at the Simon Greenleaf School of Law in Anaheim, California, the only Christian law school in all of North America.

Dr. Lindsell is listed in the *Who's Who in America, Directory of American Scholars, Who's Who in Religion* and *Who's Who in the World*. □

The Vreeman Family Singers

Joining father Jerry and mother Cori (who played the piano) were four of the five Vreeman children, who absolutely delighted the delegates at the two Convention banquets with their special musical talents. Pictured from left are Rev. Vreeman, Jeremy (9), Nathan (7), Becky (11), and Joy (13). Off-stage, baby Amy (10 months) supported the other members of her family by "making a joyful noise" and bouncing to the rhythm of the music in her stroller.



CONVENTION BOOKS *(SPECIAL RATES)*

Is Free Enterprise Biblical? Dr. Howard Lindsell, Regular $9.95 **Convention special $9.00**
Christian and Reformed Today Dr. John Bolt, Regular $8.95 **Convention special $8.00**
Stones for Bread: The Social Gospel and its Contemporary Legacy
Harry Antonides, Regular $11.95 **Convention special $11.00**

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1987 RCBPA CONVENTION
WORKSHOPS

Are Computer Costs Justified
Kees Vreugdenhil

Union Gas, headquartered in Chatham, Ontario, carries out about 50,000 computer transactions *each day*! As the executive in charge of this massive operation, Kees Vreugdenhil addressed the question: "Is there really a business case to be made for all that money large corporations spend on computers?"

This workshop was fully supported by a slide program and presented in some detail the rationale for computer investment. Of obvious benefit to the owner of or manager in a large enterprise, this workshop was also of much practical value to the small business owner who is wondering whether he needs to computerize in order to remain competitive.

The question of whether there is room for the Chrisian businessman in the world of high technology and what impact computers will have on the future employment opportunities for our children was also addressed.

Kees Vreugdenhil was the first computer programmer at Union Gas (1960) and today, as Director of Information Resources, is in charge of all computer activities and administers a multi-million dollar annual budget. He was awarded the Certified Systems Professional (CSP) designation in 1985 by the Association for Systems Management.

Kees has been very involved with the development of hi-tech services at the Thames Campus of St. Clair College and served as Chairman of its Business Programs Advisory Committee.

Parents of four children who attend four different schools (Christian elementary, Christian secondary, Redeemer College and McMaster University), Kees and his wife Liz are active members of the Grace Christian Reformed Church of Chatham. He has held a number of leadership positions in charitable, educational and church-related organizations. Currently he serves as Chairman of the Finance Committee and Treasurer of the Board of Redeemer College. He is also Chairman of the Board of the Christian Senior Citizens Home and serves as the Fundraising Deputy for Southwestern Ontario for the Canadian Diabetes Association. □

Managing Your Cash Flow— Is There a Christian Way?
Ben Smidstra

The purpose of this workshop was to explore the whole area of financial planning and specifically cash flow budgeting and forecasting. A popular Christian author has written: "If you don't plan, you plan to fail." Is such a statement biblical?

Do we as Christian business people indeed block the Lord in extending to us the fullness of His blessings if we don't plan or only do it half-heartedly? The workshop examined what Scripture has to say on this. Coupled with this, we also examined Scripture whether as Christian business people we have a special mandate from God to operate differently in the area of financial planning.

A cash flow format/model was introduced which is primarly tailored to the needs of the small to medium sized business owner. Such a person is often an owner/manager who wears all the hats and cannot afford a fulltime Controller/Vice President to prepare cash flow projections and provide ongoing monitoring.

Ben Smidstra, prior to starting B.G.S. Financial in 1985, was associated with several major Canadian banks for almost 30 years, holding a number of senior positions. With the Bank of Montreal, his final posting was as Senior Account Manager at the Jackson Square (Hamilton) branch. He then served as an Assistant Vice President with the Canadian Commercial Bank. B.G.S. Financial provides financial consulting services to the owner/manager of small to medium sized enterprises. He is currently studying to become a certified financial counsellor under the auspices of Christian Financial Concepts (Larry Burkett) of Atlanta.

Ben and his wife Letty are very active members of the Meadowvale Christian Reformed Church—a congregation with a strong emphasis on evangelism and outreach. They have three children.

Currently Ben and another member of the Meadowvale CRC are serving as administrative consultants to organize and direct the church into its next phase of growth (church objective is 2,000 members by the year 1990). □

An Introduction to Transferring the Family Enterprise to Your Children
Casey Keuning

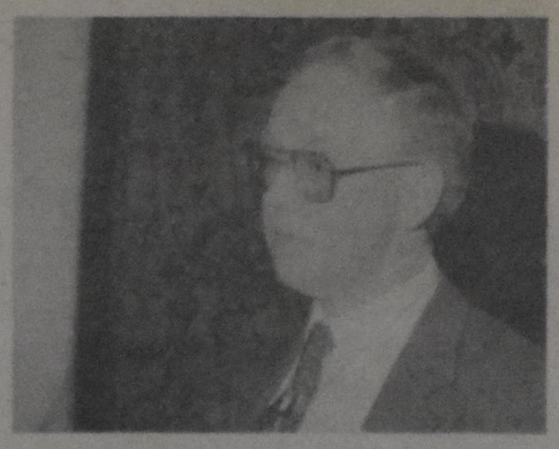
Many first generation immigrants are reaching the time and age when they have to decide what to do with their businesses. The purpose of this workshop was to introduce and discuss many issues facing the entrepreneur (and his children!) in transferring the family business to the next generation.

Examined were the inherent problems and opportunities of the family business, the need to place boundaries between family and business issues, the effect of succession on non-family managers in the family business, the difficulty of selecting a successor, the need for fairness, etc.

Some alternative methods or processes of succession were presented. Also discussed was the need to carefully plan the business transfer, the use of the Board of Directors and how to avoid common pitfalls.

Convention delegates also looked briefly at the tax and financial implications related to the transfer of the family business. (The RCBPA may expand this workshop sometime in the future to an all-day seminar, with various experts making a variety of presentations.)

Casey Keuning, C.G.A., is a self-employed accountant and financial consultant (full-time since March 1, 1987).



Casey Keuning

Most recently, he was a Senior Consultant with Woods Gordon/Clarkson Gordon. Prior to that he worked for 12 years at MacGillivray & Co., a large firm of chartered accountants. He is a member of the Certified General Accountants Association of Ontario and the Planning Executives Institute.

Casey, his wife Margaret and their six children are members of the Free Reformed Church in Ancaster. He is Financial Controller of the Rehoboth Christian School in Copetown, and has served as church Treasurer (10 years), Treasurer of the denominational Pension Fund (7 years), and church Deacon (12 years). □

Hiring and Firing . . . of Employees
Don Nelson

If Convention delegates were looking for the *legal* do's and don'ts of hiring and firing, this workshop spent only a few minutes on them, because there are many other considerations.

An investment in good hiring practices leads to a profitable employer/employee relationship. An investment in good employer practices reaps big rewards. Put the two together and you don't need to have any firing practices.

A lawyer was originally asked to lead this workshop and to address the subject of firing/wrongful dismissal. After some consideration, the lawyer declined, saying he "picks up the pieces when it's too late." He advised the RCBPA to "get a personnel/human resources person to give some advice."

Are you going to get caught having to hire a lawyer because it's too late? Were you Christianly in how you managed the employee? The purpose of this workshop was to consider hiring and firing practices with due regard for what comes in between. This workshop was of special interest to all business people who have employees.

Don Nelson is Director of Compensation and Employee Benefits with QNS/Ontario Paper Company based in St. Catharines. Since earning a M.B.A. degree (Master of Business Administration) from the University of Western Ontario in 1972, he has held a number of managerial and sales positions with Noranda Inc. and Northwood Building Materials. In 1985 he was awarded the Certified Compensation Professional (CCP) designation by the American Compensation Association.

Don is married to Jean Lodewyk Nelson, who is owner/partner in "Freckles & Pigtails," a children's wear shop in Fonthill, Ontario. Don and Jean and their two children are members of the Bethany Christian Reformed Church in Fenwick, where Don has served on the Committee of Administration and as Treasurer.

Don is on the Executive of the inter-denominational Pelham Christian Men's Breakfast group. He was raised by Christian parents and as a member in the United Church. Don states that his Christian perspective was influenced by many experiences, highlighted by summers at Pioneer Camps (operated by the Inter Varsity Christian Fellowship), an affiliation with a Pentecostal Assembly, by his marriage to Jean and by membership in the Christian Reformed Church. □

How do we do our business *Christianly?*

RCBPA
Group Insurance Program

The RCBPA is attempting to determine the level of interest and potential participation in a Group Insurance Program—made available to RCBPA members, their families and their employees and their families.

The plan offers individual customized coverage at group rates and is offered by the Mutual of Omaha Insurance Company. The plan includes the following features:

* member long-term disability
* employee long-term disability
* accidental death and dismemberment
* extended health care
* vision care
* semi-private hospital coverage
* prescription payment
* emergency treatment outside Canada
* dental benefits
* voluntary group life
* special permanent/term life insurance
* special homemakers disability plan
* out of Canada travel plan
* business overhead insurance
* Ho$pitalPlu$Ca$hPlan

If you are interested in knowing more about the RCBPA Group Insurance Plan, please contact the RCBPA office at:

RCBPA
11 Eileen Street
Hamilton (Dundas), Ontario
L9S 1H6
Tel. (416) 689-6463

PAY EQUITY IN ONTARIO

The Ontario government has introduced Bill 154: "An Act to Provide for Pay Equity in the Broader Public Sector and in the Private Sector." This bill proposes the creation of a "Pay Equity Commission" which would have the power to ensure that employers pay employees the same compensation for different or dissimilar jobs which would be deemed to be of equal value (equal pay for work of equal value).

The RCBPA, having researched the issue of "pay equity" and analyzed Bill 154, presented a submission to the Standing Committee on the Administration of Justice at a public meeting held on Tuesday, February 24, 1987, at Queens Park in Toronto. This submission described by Committee Chairman Andy Brandt, Progressive Conservative M.P.P. for Sarnia as a "very fine and sensitive" submission, expressed concern about the proposed legislation and recommended further study related to unanswered questions.

Arend Kersten

Arend Kersten, Executive Director of the Reformed Christian Business and Professional Association (RCBPA) and editor of *Christian Business Network* will address the issue of "pay equity" in public meetings in the communities listed below. All are welcome to attend—but a special invitation is extended to businessowners, professionals and senior managers and administrators. Please watch local church bulletins for more details regarding when and where these meetings will be held. □

Aylmer
Barrie
Brampton
Chatham
Clinton
Grimsby
Hamilton
Holland Marsh
Kingston
Kitchener
London
Mississauga
Montreal
Oshawa
Ottawa
Palmerston
St. Catharines
Sarnia
Smithville
Strathroy
Toronto
Trenton
Woodstock

Canada's Leading
Vexillologist

D. Ralph Spence

In order to provide some relief from the heavy working sessions of the RCBPA Convention, the Convention Committee always tries to present a total diversion for the after-lunch presentation.

This year was no exception. The RCBPA was priviledged to participate in a light-hearted and entertaining presentation by Reverend Canon D. Ralph Spence, Anglican rector of the Parish Church of St. Luke's in Burlington and Canada's leading authority on vexillology (the science of flags).

Canon Spence has the largest personal flag collection in North America and has designed many flags for municipalities and government. In addition, as a director of the Heraldry Society of Canada, he has designed many coats-of-arms approved by the College of Arms in England and Scotland. He designed the coat-of-arms of Redeemer College.

Using Convention Committee members Joyce and Clarence Boonstra and Ralph and Betty Scholtens as flagpoles, Canon Spence traced the history of flags over the centuries.

Some delegates—with obvious allegiance to Friesland—thought it was particularly symbolic that the last flag introduced by Canon Spence, the Frisian flag, was placed on top of the pile, covering the entire collection of flags. □

CONVENTION CASSETTE TAPES

The Bible Under Attack in 1987 — Dr. Harold Lindsell

Is Free Enterprise Biblical?
Dr. Harold Lindsell with panelists Harry Antonides, Dr. John Boersema, Dr. John Bolt, and Ed Van Woudenberg.

Business as Ministry — Rev. Jerry Vreeman

Cost $10.00 each

Cost includes 7% Ontario Sales Tax, postage, and handling. **Payment must accompany order**

_____ copies of **The Bible Under Attack in 1987** at $10.00 each
_____ copies of **Is Free Enterprise Biblical?** at $10.00 each
_____ copies of **Business as Ministry** at $10.00 each

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Please send all orders directly to: **Peter De Vries, 182 Townsend Ave., Burlington, Ont. L7T 1Z2.**

WORKSHOPS *continued from page 4*

Ethics in Advertising
Reinder Kuntz

This workshop presentation considered a Christian approach to the world of advertising, promotion and business communication. In the context of "being in the world, but not of the world" we looked at such topics as: developing honest business practices; putting God first; avoiding false witnessing; searching your motives; developing a strong name; knowing your product; backing up your claims; hanging on to first place.

The presentation included a computer generated slide presentation and was supported with appropriate Scriptural references primarily from the Book of Proverbs but also from other parts of both the Old and New Testaments.

Reinder Kuntz is the founder and owner of RK Graphic Communications of Mississauga, specializing in the design of promotional products through the Print Media as well as a producer of slide presentations with the assistance of state-of-the-art computer design equipment.

Reinder is an active member of the Meadowvale Christian Reformed Church of Mississauga, with responsibility for church communications and ministry support. As a writer of Christian gospel music and a musician as pianist and guitarist, Reinder is also involved in the worship and praise ministry in Meadowvale.

He is married to Johanna and they have two children. □

The Business of People
Hank VanDooren

The purpose of this workshop was to consider the possible limitations of the employer's role in assuring the welfare of employees. The concept of Employee Assistance Programs (EAP) has been successfully implemented in many companies. EAPs were examined from the perspective of whether they could complement existing helping networks, which include the church as a "healing community."

A discussion of EAPs must go beyond theoretical considerations and make sense in terms of practical and concrete benefits to a business enterprise. The Christian business person will integrate his working out of "love for neighbour" with the principles of effective stewardship and discover possible new working alliances with Christian counselling professions.

The workshop included a presentation of a brief videotape of a problem employee, some overheads to explain EAP programs and several handouts for additional reading. The benefits of the workshop were promoted by active dialogue among the participants.

Hank VanDooren, M.S.W., Adv. Dip. S.W., C.S.W., and his wife Rita live in Waterdown and are members of the Rehoboth Canadian Reformed Church of Burlington. They are the parents of four children.

Hank is a professional social worker and is currently Clinical Director of Child and Adolescent Services for the Hamilton-Wentworth Department of Health Services. He is also a part-time instructor in Social Work at Redeemer College. He is an Approved Supervisor and Clinical Member of the American Association for Marriage and Family Therapy and an Associate of Human Affairs (Canada) Inc. □

RCBPA POLL

It seems that Canadian government and society is very much influenced by the results of public opinion polls.

In a fun, very unscientific exercise, RCBPA Convention delegates were asked to respond to a poll in order to provide some insight into the mindset of a particular yet significant portion of the Reformed Christian constituency.

1 On a scale of 1 to 10—with 1 representing "absolutely awful" and 10 representing "absolutely terrific"—how do you rate the performance of the following:

(a) Prime Minister Brian Mulroney	4.53
(b) Finance Minister Wilson	6.49
(c) Ontario Premier David Peterson	5.71
(d) Federal Post Office Service	3.05

2 In the last election, which party did you vote for?

	Provincial	Federal
(a) PC	72%	91%
(b) Liberal	22%	6%
(c) NDP	3%	—

3 If an election were held today, which party would you vote for?

	Provincial	Federal
(a) PC	55%	39%
(b) Liberal	45%	6%
(c) NDP	—	—
(c) Christian Heritage Party	—	55%

4 Do you think the Progressive Conservative Party should replace Prime Minister Brian Mulroney with a new leader?

Yes — 38%
No — 62%

5 Do you support the return of capital punishment for pre-meditated murder?

Yes — 81%
No — 19%

6 Prime Minister Brian Mulroney has gone on record as supporting a national daycare program. What do you favour?

(a) Daycare costs are the *sole* responsibility of parents with *no* government role: 43%.

(b) Daycare costs are the *primary* responsibility of parents with the government providing subsidies for the truly needy: 57%.

(c) A national, universal daycare program paid for entirely by the government through taxpayer revenues: 0%.

7 Regarding the present laws for Sunday store openings, what is your opinion?

(a) The present Ontario law with many restrictions seem reasonable and fair *provided* they are enforced: 51%.

(b) I would support even more restrictive laws allowing fewer Sunday openings: 49%.

(c)I think that the present laws should be relaxed and more stores should be open on Sunday: 0%.

(d) I favour wide-open Sunday store openings at the discretion of the owner: 0%.

8 Do you support legislation designed to provide "pay equity" for different or dissimilar jobs deemed to be of equal value by a government-appointed Pay Equity Commission?

Support — 6%
Oppose — 94%

9 Comparing the results of your business activities in 1986 to your expectations for 1987, do you think 1987 will be:

(a) same as 1986 — 23%
(b) better than 1986 — 62%
(c) worse than 1986 — 15%

10 Regarding government funding for private (Christian) schools, what do you support?

(a) no funding — 14%
(b) partial funding — 64%
(c) full funding — 22%

11 Convention delegates were asked to list the federal and provincial politicians they admire the most and admire the least.

(a) admire the most:

Federal	Provincial
Michael Wilson (27%)	David Peterson (44%)
Jean Chrétien (27%)	Andy Brandt (13%)
Jake Epp (17%)	Jim Bradley
John Crosbie (9%)	Sean Conway
Joe Clark	Bill Davis
Tom MacMillan	Cam Jackson
Brian Mulroney	Ron McNeil
John Oostrom	Bill Vander Zalm
Ed Van Woudenberg	Ian Scott

(b) admire the least:

Federal	Provincial
Ed Broadbent (26%)	Bob Rae (64%)
John Turner (26%)	Frank Miller (18%)
Sheila Copps (21%)	Larry Grossman
Brian Mulroney (10%)	Monte Kwinter
Pat Carney (10%)	Howard Pauley
Joe Clark (7%)	

12 Delegates were asked to list the most important issues facing Canada today:

Deficit reduction — 29%
Abortion — 8%
Unemployment — 8%
Economy — 7%
Refugee policy — 5%
Government integrity — 4%
Unemployment insurance — 4%
Sunday openings — 3%
Tax reform — 3%
Bureaucracy reduction — 3%
Pornography — 3%
Free trade — 3%

Also mentioned were AIDS, the environment, balanced budget, promote free enterprise, national defense, pay equity, world hunger, farm crisis, health care, foreign aid reform, less U.S. investment, natural resources stewardship, property rights and interest rates. □

RCBPA EXECUTIVE

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Karl Schenk
Karl's T.V.
15 Heyden Avenue
Orillia, Ontario L3V 6H1
Tel. (705) 326-3515

Peter Verbeek
Verbeek and Verbeek Law Office
109-964 Albion Road
Rexdale, Ontario M9V 1A7
Tel. (416) 741-1247

Peter Beerda
Pro Electric
141 Falcon Street
London, Ontario
Tel. (519) 451-8740

Bert Hoogendam
Bert Hoogendam Insurance
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Sarnia, Ontario N7T 5W5
Tel. (519) 332-2061

Henry Meinema
Investors Syndicate
784 Tatra Drive
Oshawa, Ontario L1J 6S7
Tel. (416) 576-2074

John Slotegraaf
Central Automotive
2401 Eagle Street
Cambridge, Ontario N3H 1E6
Tel. (519) 653-7161

Frank Vreugdenhil
Doef's Ironworks
R.R. 5
Belleville, Ontario K8N 4Z5
Tel. (613) 962-9131

EXECUTIVE DIRECTOR

Arend Kersten
11 Eileen Street
Hamilton (Dundas), Ontario L9J 1H6
Tel. (416) 689-6463

A Special Thank You to

Len Van Geest

of Van Geest House of Pianos of Waterdown for providing a Kawai Organ and Piano for the 1987 Convention and for serving as Convention organist.

Peter De Vries

of Peter De Vries Sound & Communications of Burlington for providing the sound system services for the 1987 Convention and for making available cassette tapes of the keynote speeches (see ad on page 5).

Gerry Den Bok

of Family Christian Bookstore of Guelph for offering books written by Convention participants at special reduced rates, both at the Convention and via *Christian Business Network* (see ad on page 3).

Ken Bosveld

of the weekly *Flamborough Review* of Waterdown for serving as Convention photographer and supplying *Christian Business Network* and the RCBPA with the photographs in this newsletter.

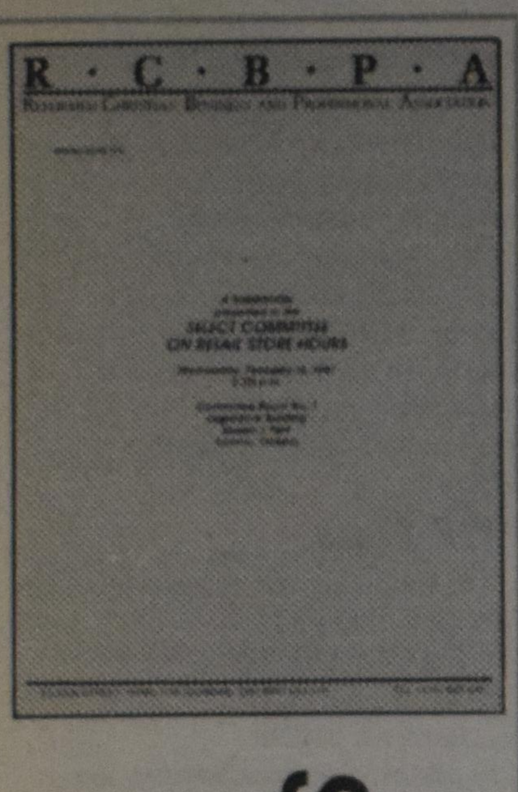
1987 RCBPA Convention Committee

Clarence & Joyce Boonstra of Boonstra and Reiding Heating and Air Conditioning, Hamilton.

Henry & Grace Sieders of Sieders Funeral Home, Burlington.

Ralph & Betty Scholtens of Bran Harvester (cookies), Burlington. □

RCBPA SUBMISSIONS TO GOVERNMENT



SUNDAY OPENINGS

On Wednesday, February 18, 1987, after a morning meeting of the Board of Directors of the RCBPA, Executive Director Arend Kersten and Board Secretary Henry Sieders appeared before the Select Committee on Retail Store Hours at Queens Park in Toronto and presented—in the glare of the lights of TV cameras and with a hostile media present—a brief opposing expanded Sunday store openings in Ontario.

The issue of expanded Sunday store openings has become increasingly controversial in Ontario and in the past year many owners and operators of large and small retail establishments have consciously defied the law and remained open on Sunday.

Late in 1986, the Supreme Court of Canada ruled that the law governing Ontario store hours for Sunday (The Retail Business Holidays Act) was constitutional—and therefore valid. Although there are some exceptions (tourist enterprises, small convenience stores, etc.), the Retail Business Holidays Act prohibits most stores from being open on Sunday.

The result of the Supreme Court decision was that the struggle for expanded Sunday store openings shifted from the judicial system to the political arena.

Proponents of expanded Sunday openings, led by giant corporate retailers like The Bay and supported by a sympathetic media, began putting much pressure on the Ontario government to change the law and allow expanded Sunday openings across the province.

In response to this pressure, Ontario Premier David Peterson appointed an all-party "Select Committee on Retail Hours," chaired by Oakville Progressive Conservative M.P.P. Terry O'Conner. Mr. O'Conner had served as chairman of the "Progressive Convervative Taskforce" on expanded Sunday openings. The RCBPA made a public presentation to this Taskforce when it met in Hamilton during the Spring of 1986.

There is little doubt that Premier Peterson's appointment of this Select Committee was little more than a delaying tactic. It is likely that a provincial election will be called before any new legislation is introduced.

There are also those who believe that expanded Sunday openings in Ontario are inevitable—and who consider any exercise in objecting as futile.

Nevertheless, convinced of its responsibility to speak out on behalf of its members particularly, and on behalf of the Reformed Christian constituency in general, the RCBPA was excited and gratified when the Select Committee requested it to make a public presentation.

The RCBPA submission clearly, emphatically and unapologetically states that its main objection to expanded Sunday openings in Ontario is rooted in divine law—as explicated in the Bible.

However, in recognition of the pluralism of Ontario society and the pragmatism of most politicians, the RCBPA submission also presented eight additional pages of arguments why Ontario society would not be well served by expanded Sunday openings.

The main points of the RCBPA submission can be summarized as follows:

(1) Family life would be adversely affected as expanded Sunday store openings would result in further separation of parents and children and marriage partners.

(2) The freedoms (and employment opportunities) of those who refuse to work on Sundays for religious reasons would be seriously jeopardized.

Arend Kersten

(3) Small business—the backbone of the Ontario economy—would face additional pressure, resulting in longer hours, higher costs and inexperienced employees.

(4) The pressure for expanded Sunday openings comes primarily from the absentee and anonymous landlords of large malls who dictate mall hours and receive a percentage of the gross sales as part of the lease agreement.

(5) There is an unlikely coalition of small business, unions and churches who object to expanded Sunday store openings.

(6) People deliberately breaking the law is a sign of creeping anarchy and further deterioration of Ontario society (i.e., the Morgentaler abortion clinic).

(7) Polls that support Sunday openings are misleading as people are not asked if they would continue to support Sunday openings if it meant working on Sunday.

In conclusion, the RCBPA presented the following recommendations to the Select Committee:

(1) We recommend that the general principle of a "common day of rest" be maintained in Ontario.

(2) We recommend that for historical, religious and practical reasons, all Sundays—including those just prior to Christmas—be designated the "common day of rest."

(3) We recommend that any new legislation include exemption provisions for all legitimate members of those faith communities which do not recognize Sunday as their "holy" day.

(4) We recommend that only those commercial enterprises which provide an "essential service" or a "service of necessity" be permitted to operate on Sunday.

(5) We recommend that the term "essential service" or "service of necessity" be clearly defined.

(6) We recommend that the Ontario government not adopt a "local option" policy regarding uniform store hours in Ontario. Experience has shown that the "local option" creates many negative feelings between neighbouring communities.

(7) We recommend that any commercial enterprise that breaks the law regarding Sunday store openings be fined an amount equivalent to double the total gross sales of the day the violation took place.

Copies of the submission are available from the RCBPA office. □

CONVENTION PHOTO FILE

Margaret Janssens (left) and Ena Van Rooyen (centre) of Chatham greet Annette Colenbrander (right) formerly of Chatham and now of Ancaster.

Bill Voortman (left), Dr. H. Scholiens, M.D. (centre), and Ralph Scholiens (right) engage in some serious discussion with Redeemer College Business Professor Dr. John Boersema (back to camera).

Board members (from left) Bill Grin of Chatham, Bill Voortman of Burlington, and Bert Hoogendam of Sarnia lead delegates in the singing of "Father Abraham." (Who says business people don't know how to have fun?)

RCBPA Annual Meeting

The Reformed Christian Business and Professional Association held its Annual Meeting on Friday, March 6, 1987, at the Burlington Holiday Inn. The following is a short summary of the decisions made at the meeting.

Annual Report

RCBPA Executive Director Arend Kersten presented the Annual Report on behalf of the Board, detailing not only the significant progress that was made since the last Convention but also outlining some of the disappointments experienced during 1986. A comprehensive plan for long-term viability was also presented to the members.

1987 Budget

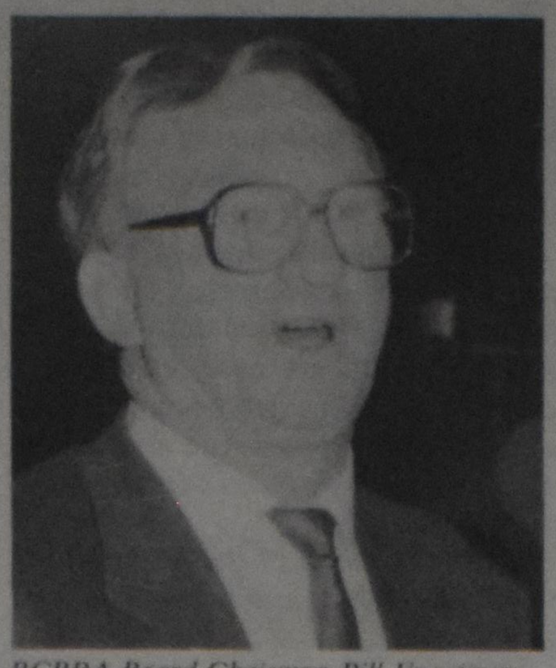
A budget of $120,000.00 was adopted for 1987.

Executive Director

A proposal from the Board of Directors that the office of Executive Director of the RCBPA be restructured from full-time to part-time was adopted.

Membership Recruiter

The members present approved a



RCBPA Board Chairman Bill Voorlman

Board proposal that a full-time RCBPA Membership Recruiter be appointed for one year. The remuneration for this Membership Recruiter will be on a "per diem" or "commission" basis only.

Membership Goals

A goal of 500 active and participating members by the end of 1987 was adopted.

Board Members

Re-elected by acclamation for another three-year term were Board members Karl Schenk (Orillia), John Slotegraaf (Cambridge), Jack Vander Laan (Burlington), and Bill Voortman (at large). The members also ratified the appointment to the Board of John Kikkert for the newly-organized Smithville Chapter.

New Chapter

In light of the large number of potential members in the greater Toronto area, a new Chapter will be established in the Mississauga/Brampton/Georgetown area (Toronto western suburbs) with the Board of Directors authorized to appoint a Board member for this new Chapter, after consultation with the local members and subject to ratification by the members at the next Annual Meeting.

Consecutive Terms

The By-laws of the RCBPA were changed so that no Board member can serve more than two (2) consecutive terms of office (effective 1987).

Associate Members

A new category of membership called "Associate Members" was created. This category is for junior executives, business people, professionals, managers and administrators whose career goals include someday meeting RCBPA regular membership criteria. In addition to "regular" and "associate" membership, the RCBPA also has a "student" membership category.

1987 Fees

The following membership fees for 1987 were adopted:

Regular: $200.00
Associate: $100.00
Student: $10.00

In addition to membership fees, members—particularly those associated with larger enterprises—are urged to donate additional money to the RCBPA relative to their size and ability. □

R.C.B.P.A.
programs and goals

— Regular Newsletter —
— Annual Convention —
— 15 Regional Chapters —
— Interaction with Federal and Provincial Governments —
— Retreats, Seminars, Workshops, and Speakers —
— Annual, All-Ontario Directory and Buyer's Guide —
— Networking Opportunities —
– Redeemer College Business Program Advisory Council –
— Fellowship and Mutual Support —
— Annual Golf Tournament and B.B.Q. Supper —
— Group Insurance Program —
— Conflict Resolution Advisory Gouncil —

MEMBERSHIP INFORMATION

"Regular" Membership (Annual Fee — $200.00)

- Self-employed Businesspeople
- Business Partners
- Professionals
- Executives
- Senior Managers
- Administrators

"Associate" Membership (Annual Fee — $100.00)

For those whose career goals include meeting our regular membership criteria at some point in the future. Particularly designed for—but not restricted to—junior executives, professionals, administrators and/or managers, with a special focus on sons and daughters of regular members who will some day own and/or operate the family enterprise.

"Student" Membership (Annual Fee — $10.00)

For students enrolled in a Business or Professional Program at a recognized post-secondary educational institution.

☐ I would like to become a member of the RCBPA. Enclosed you will find my membership fee.

☐ I am interested in learning more about the RCBPA. Please contact me immediately.

Name _____

Address _____

City _____ Province _____

Postal Code _____ Telephone (_____) _____

Position _____

Company _____

Please send to: RCBPA
11 Eileen Street
Hamilton (Dundas), Ontario L9J 1H6
Telephone (416) 689-6463

Printed in Canada

RCBPA
Junior Executive Program

Associate Members at the Convention (from left): Gord Naismith (Toronto), John Van Sloten (Willowdale), Al Van Sloten (Mississauga), and Convention delegate Arthur Struyk of Dunnville.

Many business and professional enterprises owned and operated by Reformed Christians in Ontario are indeed "family owned." It is the hope of many parents that someday a son(s) or daughter(s) will assume complete ownership of the family enterprise.

To benefit both parents and children, the RCBPA membership at its Annual Meeting unanimously approved a new membership category: that of "Associate Member."

This membership category is for *all* those whose career goals include meeting our regular membership criteria at some point in the future—but with a particular emphasis or focus on junior executives, administrators, professionals and managers who expect to someday own the family business.

Established last year by the Board of Directors of the RCBPA, the "Associate Membership Committee" is comprised of: Gord Naismith (Bramalea), Richard Ubbens (Toronto), John Van Sloten (Willowdale), Al Van Sloten (Mississauga), and Kathy Voortman (Burlington). Dick Kranendonk, Vice President (Business and Finance) at Redeemer College, and RCBPA Executive Director Arend Kersten also serve on this committee.

The committee is eager to completely integrate young adults from all over Ontario who qualify for "Associate Membership" in all events and activities of the RCBPA—while at the same time proposing and organizing events, activities and programs which would meet the specific needs of the RCBPA junior executive members.

Those who join the RCBPA as Associate Members are not only committed to addressing the challenge of integrating faith and vocation but they also represent the "cream of the crop" leadership of tomorrow—in our churches, communities and Christian schools.

Members of the Committee are excited at the new membership category—as they feel they will benefit much by interacting and networking with regular RCBPA members. □

CHRISTIAN BUSINESS
NETWORK
11 Eileen Street
Hamilton (Dundas), Ontario L9J 1H6
Tel. (416) 689-6463
Editor — Arend Kersten

Christian Business Network, the official newsletter of the Reformed Christian Business and Professional Association (RCBPA), is committed to addressing the challenge of integrating faith and vocation. As an insert in both *Christian Renewal* and *Calvinist Contact*, *Christian Business Network* will be disributed to over 12,000 homes. Printed in Canada.

Classifieds

Obituaries

"I have fought the good fight
I have finished the race
I have kept the faith
now there is in store for me the crown of righteousness." (II Timothy 4:7)
On Mar. 29, 1987, the Lord called home His child,

JOHANNES BOEYENGA

at the age of 82 years.
We thank God for the blessing and example he has been to us all.
Beloved husband of Pietje Vander Wiel.
Dear father, grandfather and great-grandfather of:
Jim & Joyce Boeyenga; Andrew, Michael, Geoffrey — St. Catharines, Ont.
Everett & Carla Boeyenga — Barrie, Ont.
Rob & Dolores; Nikki — Stony Plain, Alta.
Ed Boeyenga & Barb Vanderwart (fiancee) — Barrie, Ont.
Ray & Debbie; Rueben — Barrie, Ont.
Nancy & Fred Ryvers; Jennefer, Melanie — Richmond, B.C.
Barbara & Jack Duiker — Barrie, Ont.
Suzanne Duiker & Richard Kroon; Ariel — Toronto, Ont.
Rick & June Duiker; Angie, Becky, Jessica
Marcel & Terry Duiker; Joey-Lynn
Peter Duiker — Barrie, Ont.
Grace & John De Jong — Guelph, Ont.
Debra — Toronto, Ont.
Teresa & Willy Katerberg — Brantford, Ont.
Sandra — Burlington, Ont.
Tricia — Guelph, Ont.
Gertie & Neil Minnema — Kingston, Ont.
Stephen — Kingston
Tim & Nancy — Kingston
Lisa Minnema & Charlie Baker (fiance) — Kingston, Ont.
Ann & Dave Williams; Angela, Colin, Renee — Barrie, Ont.
Janet & Durk Dykstra; Chris, Randy, Carmen — Kingston, Ont.
Ann Boeyenga; Scott, Stacey, Mark, Laurie — Edmonton, Alta.
Predeceased by his youngest son Joe, July 1984.
A service of gratitude and celebration was held in the First Chr. Ref. Church, Kingston, Ont., on Apr. 1, 1987. Interment at Cataroqui Cemetery, Kingston, Ont.
Mailing address: 480 Elliot Ave., Apt. 307, Kingston, ON K7K 6J9

Obituaries

On Mar. 29, 1987, the Lord took home our friend,

JOHN BOEYENGA

at the age of 82 years.
May the Lord comfort his wife Patricia and family in their sorrow.
We all will miss him.
His friends:
Helen Berga
Frank & Dora Dahm
Douwe & Okje Roorda
John & Janet VanderTol
Rein & Sylvia Van der Wal
Kingston
Apr. 3, 1987.

"I know that my Redeemer lives." (Job 19:25)
At His appointed time, on Mar. 21, 1987, the Lord suddenly took home our son, brother, grandson, nephew and cousin,

BRIAN HUBERT BOM

at the age of 22.
Beloved son of Phil and Nettie Bom, 900 Laurie Court, Virginia Beach, VA 23464.
Dear brother of:
Irene — Willowdale, Ont.
Louise — Virginia Beach, VA
Grandson of Abraham & Suzanna Bom, Grand Rapids, MI.
Lovingly remembered by uncles and aunts:
Jake & Elisabeth De Bliek — Sarnia, Ont.
John & Doreen De Bliek — Midland, MI
Joe & Janette Vande Kieft — Grand Rapids, MI
Ruth De Bliek — Chapel Hill, NC
John & Yvonne Bom — Sudbury, Ont.
Chris & Tina Bom — Buena Park, CA
and many cousins.
Funeral service took place in Sarnia, Ont., on Mar. 27, 1987. Rev. Jack Quartel officiating.

Obituaries

The Lord has taken unto Himself on Mar. 24, 1987, in her 90th year,

CHRISTINA KUNTZ
(nee de Roos)

Beloved wife of the late J.C.J. Kuntz.
Her children:
George & Willy Kuntz — The Netherlands
Fred & Ina Kuntz — Mississauga, Ont.
Kees & Sophia Kuntz — The Netherlands
Jake & Catherine Kuntz — Surrey, B.C.
Ina Kuntz — Toronto, Ont.
Hans & Alice Kuntz — Hamilton, Ont.
Freda & Bill Smouter — Ancaster, Ont.
22 grandchildren and 23 great-grandchildren.
The funeral service was conducted by Rev. Dr. J. Faber on Mar. 27, 1987, at the Cornerstone Canadian Reformed Church of Hamilton.

With thanks in our hearts for all she has been to us, we announce that our Lord and heavenly Father suddenly took home my loving and caring wife, our dear mother, and our lief grandma.

WILHELMINA HENDRIKA WITTENBERG
(nee Kwint)

Wife of Hendrikus Wittenberg
in her 59th year.
"The Lord is my shepherd." (Ps. 23)
Willowdale: Henk Wittenberg
Brampton: Henry Wittenberg
Sonia Wittenberg (nee Kosurko)
Christopher & Stephanie
Willowdale: Glen Wittenberg
Raechel
12 March 1987
912 - 6000 Yonge Street, Willowdale, ON M2M 3W1
Funeral service took place on Monday, Mar. 16, 1987, at 11 a.m. in the Willowdale Chr. Ref. Church, 70 Hilda Ave., Willowdale.
Interment took place in the Hagersville Cemetery where she has been buried with our predeceased children Edward and Dwight.

Obituaries

"The Lord is my shepherd." (Ps. 23:1)
On Mar. 27, 1987, the Lord took home,

MARIUS VANDEN HEUVEL

of Oshawa, Ont.
Beloved husband of Jane Vanden Heuvel.
Beloved father and grandfather of:
Bert & Pat Vanden Heuvel; David, Heather, John David, Heidi — Port Perry, Ont.
Jan Vanden Heuvel; Garry, Jacqui — Orono, Ont.
John & Inga Vanden Heuvel; Jonathan, Jeremy — Bridgetown, NS
Margaret & Andy Hiemstra; Michelle, Stephen — Port Perry, Ont.
Correspondence address: 777 Terrace Dr., Apt. 117, Oshawa, ON L1G 2Z3

Help Wanted

A widower with three children, ages 9, 6 and 3, requires a **live-in housekeeper.** Write to Box 128, Neerlandia, AB T0G 1R0

Person wanted on **dairy farm.** Full-time, year-round employment. Room and board available. Call (705) 458-9703.

Wanted: **Dairy farm worker.** Full-time job, involves milking and field work; wages negotiable. House is available. Contact: Bill De Jong, R.R.#3, Williamsburg, ON K0C 2H0 or call (613) 535-2974.

Wanted: **Experienced meatcutter** to work full-time at grocery store in Glencoe, Ont. Send resume to: Box 129, Glencoe, ON N0L 1M0

Help needed in year-round **cut-flower greenhouse** operation. Full-time job available. Noordam Greenhouses, 1140 Edgewood Rd., R.R.#1, Millgrove, ON L0R 1V0. Phone: (416) 689-6761.

Rehoboth CRC in Bowmanville is in need of a **custodian.** This is a part-time job. Phone or write: Walter DeVries, 143 King St. W., Bowmanville, ON L1C 1R6. Tel: (416) 623-7107.

Domestic: We are looking for a full-time, live-in, Christian nanny for 3 young children. Duties include child care, normal home maintenance, and meal preparations. We will consider applications from students for the summer, if suitable permanent help cannot be found immediately. Starting date: May 28, 1987, London, Ont. References required. Please reply to file #2457, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

More help wanted ads on next page.

Accommodation

Bed & Breakfast
Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht, F.150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, or call G. Van Soelen (416) 454-1295 after 6 p.m.

Collingwood condo. 2 bedroom, beach, pool, tennis, golf, horseback riding, at $350 a week. Special rates for spring and fall. Call H. Bloemsma, (416) 648-2182.

For Rent

Lovely, well-kept, 4-year-old backsplit in Caledonia; 3-4 bedrooms, large backyard, close to school and shopping centres; 1800 sq. ft.; 15 minutes from Hamilton; $900 plus utilities. (416) 765-3392.

Farm for rent
135 acres, includes large barn, new machine shed, dryer and grain bins, 4-bedroom modern home. Call 416-957-7656 or 416-386-6624.

Basement apartment in St. Catharines, suitable for 1 or 2 students. Walking distance from CRC and shopping mall. Call (416) 935-9380.

Completely furnished cottage for rent by the week. Close to beach and store. Available June to September. Call 519-395-3581.

Vacations

ALTON LODGES
1 & 2 bedroom clean, housekeeping cottages; family resort; 2 minute walk from beautiful sandy beach; close to fishing and 20 minutes from Chr. Ref. Church.
Telephone: 705-429-2420
Address: 459 Mosley St.
Wasaga Beach, ON
Site 130, Box #8, R.R.#1, L0L 2P0
LEN & RITA BETTE

Vacations

For rent on Lake Kasshabog, (north east of Peterborough) 2-bedroom cottage, all conveniences; good fishing, safe sandy beach. Preferably for the season or by the month. If interested, contact John Boorsma at (416) 623-2692 (eve.) or (416) 686-4116 (daily 8-5)

Vacations

Come to beautiful PEI for your holidays and stay at
Southport Motel and Cottages
Quiet location, scenic view, pets permitted. Only 3-way hookups. Near Charlottetown. Contact: Tony or Johanna Inserink at 902-569-2287.

RICE LAKE
Like fishing the big ones? Fully equipped large modern housekeeping cottages, colour TV, sandy bathing area, rec hall, new l ats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place.
Write or phone for brochure:
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R.R.#3, Box C, Roseneath, ON K0K 2X0
Phone: (416) 352-2308

Discover the Magic of Muskoka at friendly
FALCON LODGE
Modern, clean accommodation; cosy lounge with fireplace and games room in the main lodge.
Special Victoria Day Weekend package
$99 per person
(includes 3 nights, 3 breakfasts and & 2 dinners)
Your hosts: Ton and Cathy Struyk
Falcon Rd., Huntsville, ON P0A 1K0
Tel: (705) 789-2603

Real Estate

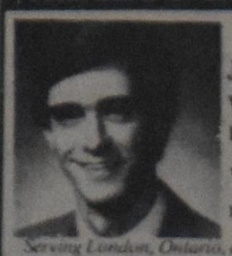
Rembrandt Delicatessen
North Metro Toronto's only Dutch store, is for sale. Business was established 26 years ago. The price is right! $25,000 plus stock.
Call Clarence Baarda, Remax East Realty Ltd., 1-416-291-9988.

Accommodation

Chr. Ref. pastor, 52-years-old, married, with one 16-year-old at home, is coming to Vancouver for sabbatical study year, starting mid-August, 1987. He is looking for a two- or three-bedroom housing facility; willing to housesit, preferably in Delta area. Also looking for some kind of part-time or full-time work during the day. He is an experienced carpenter, handyman, familiar with cleaning and caretaking work; has a B.A. and B.D. in Theology, Calvin Seminary and 11 years experience in pastoral ministry. Anyone able to supply either one or both of the above, please call collect: (204) 727-4652 or 727-1528 (office). Wolter Smit, 134 Louise Ave., Brandon, MB R7A 0W5

Real Estate

VANDERGOOT REALTY INC. VRI



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SANDY BAY COTTAGES
RICE LAKE
5th Season Celebration

Discount packages for May, June, Sept. and Oct. include accommocation, boat, motor, 1st gas, lifejackets and lots of friendly service at one special price.
14 modern housekeeping units, fully equipped. Seven newly-renovated with 6' patio doors or picture windows, shower and deck. All have lovely views of Rice Lake.
Sandy Bay is known for its good fishing and family atmosphere. Sandy beach and playground for children, family activities for all ages, rec hall, store, boats, motors, bait and licences.
Write or phone for our brochure and newsletter
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R.R.#1
Hastings, Ontario K0L 1Y0
705-696-2951

LOW COST HOUSING AVAILABLE
Do you need a place to stay in the Greater Hamilton area?
Consider the residences on the Redeemer College Campus. The residences are available from May 15 to August 15, 1987.
Single: $18.00
Double: $16.00 per person
Entire 4-bedroom townhouse:
$50.00 a night for two people
$7.00 every extra person over the age of 16
$2.00 per person for children under 16
Call or write:
M. Buma
Redeemer College
Ancaster, ON L9G 3N6
(416) 648-2131, Ext. 208

Classifieds

Teachers

AGASSIZ, B.C.: Due to expansion, **Agassiz Chr. School** will require additional staffing for **Kindergarten** and **administrative relief** for the 1987-88 school year. Interested applicants please send resume and/or inquiries to Mr. R. Esselink, Principal, Agassiz Chr. School, Box 323, Agassiz, B.C. V0M 1A0; tel: 604-796-9310 (school) or 796-3209 (home).

BOWMANVILLE: Durham Christian High School invites teachers to apply for the **math** and **English** positions; both full-time. Please send letter of reference, application and resume to: Ren Siebenga, R.R.#1, Bowmanville, ON L1C 3K2.

AYLMER: Immanuel Christian School invites applications for possible teaching positions for the 1987/88 school year in **junior grades** and in **special education.** Preference will be given to applicants possessing the ability to teach French and/or music. Please send letter of application and resume to Mr. A. Vander Ploeg, Principal, 75 Caverly Rd., Aylmer, ON N5H 2P6 or call (519) 773-8476.

CORNWALL: Cornwall Chr. School invites applications for a full-time teacher for the **senior grades (6,7,8).** Please send letter of application and resume to Margaret ten Brink, R.R.#2, Cornwall, ON K6H 5R6

BELLEVILLE: Belleville District Chr. School invites applications for the position of a **combination junior/special education teacher.** First year teachers are encouraged to submit letters of application to the principal, Martin VanDyk, c/o Belleville District Chr. School, R.R.#5, Belleville, ON K8N 4Z5. Phone (613) 962-7849.

BRAMPTON: John Knox Chr. School invites applications for an opening in the **intermediate** grades for the 1987/1988 school year. Openings for **primary and junior** grade positions may also occur. Please send your letters of inquiry or resume to: Mr. I. Witteveen, Principal, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7; phone: (416) 451-3236.

COBOURG: Part-time **French** teacher needed for Sept., 1987. Must be experienced, and committed to the goals of the school. Will be teaching **Grades 1-8,** small classes, three mornings per week. Please call Henry Lise, Principal, at 372-8766, or send resume to: Northumberland Chr. School, R.R.#5, Cobourg, ON K9A 4J8.

DUNCAN, B.C.: Duncan Chr. School invites applications for **intermediate and primary teaching positions** for the school year 1987/88. Opening for a **junior secondary English position** may also occur. Please send letter of application and resume to Mr. W. Van Deventer, Duncan Chr. School, P.O. Box 549, Duncan, B.C. V9L 3X9. For enquiries phone: (604) 746-5341.

DUNDAS: Calvin Christian School invites applications for a part-time (one-half) **teaching position.** This would be for a **principal's relief at the intermediate level.** Please call for information: Jack Zondag, Principal, (school): (416) 627-1411 or (home): (519) 647-2853.

FRUITLAND: John Knox Memorial Chr. School has 2 openings — one at **Kindergarten** level and one for **Grade 7** (70% or 100%). For more information and application forms contact: Julius de Jager, Principal, Fruitland John Knox Memorial Chr. School, Box 27, Fruitland, ON L0R 1L0; tel: (416) 643-2460.

GRAND RAPIDS, MI: The Department of Physical Education, **Calvin College** is seeking applicants for a full-time tenure-track position as **Professor of Physical Education** beginning Fall of 1987. Coaching the women's volleyball and women's softball teams are included in the position. Candidates must have a Masters degree in Physical Education, but an earned doctorate is preferred. Calvin College is a four-year Liberal Arts Christian College. Send correspondence to Dr. James Timmer, Chairman, Department of Physical Education, Calvin College, Grand Rapids, MI 49506.

OSHAWA, Ont.: Immanuel Chr. School invites applications for two teaching positions in **K-8.** Ability to teach French, music, or computer would be an asset. Send application and resume to: Immanuel Chr. School, Principal, 849 Rossland Rd. West, Oshawa, ON L1H 7K4.

LONDON: London District Christian Secondary School has an opening for a **French** teaching position and a possible **Bible** teaching position for the 1987-88 school year. Please send your letter of application and resume to: Mr. H. Kooy, Principal, c/o London District Chr. Secondary School, 24 Braeside Ave., London, ON N5W 1V3. Phone: (519) 455-4360.

LUCKNOW: The Lucknow & District Chr. School invites applications for a **teaching principal** for the 1987/88 school year. Applications will also be received for a **Grade 1 & 2** full-time teaching position and also a part-time special education teaching position. Please send all letters of application to: Mr. Wm. Kamphuis, Principal, Lucknow and District Chr. School, Box 550, Lucknow, ON N0G 2H0. Phone: (519) 528-2116.

MEDICINE HAT: Growing interdenominational Christian school solicits applications for a **social/science** or **social/language** position on the junior high level for the 1987/88 school year. (Applicants qualified to teach French/music will have preference.) Please send inquiries and resume to: William Slofstra, 68 Rice Dr., S.E., Medicine Hat, AB T1A 7E4. Tel: (403) 526-3246 (school), (403) 526-7192 (home).

PRINCE GEORGE, B.C.: Cedars Chr. School invites applications for the position of **principal/teacher** for the 1987/88 school year. CSI, SCS-BC affiliated, 135 students K-9. For more information call: Martin Houweling, (604) 560-5411 (days), (604) 964-6038 (eve.), or send resume to: Box 1272, Prince George, B.C. V2L 4V3.

REXDALE: Timothy Chr. School, Rexdale, will have 3 openings for next year. Specialty in French, band or remedial may be an asset. The vacancies are likely in the **primary/junior/senior** division with a possible 2 & 3 combination. Contact Mr. H.K. Bergsma at (416) 741-5770 or write: Timothy Christian School, 28 Elmhurst Dr., Rexdale, ON M9W 2J5

ST. CATHARINES: Beacon Christian High School has two possible openings in **math, science** (biology and chemistry) and **choral music** for the 1987-88 school year. Inquiries from experienced teachers are welcome. Please send your letter of application and resume to Mr. H. Kater, Principal, c/o Beacon Chr. High School, 2 O'Malley Dr., St. Catharines, ON L2N 6N7; phone: 416-937-7411.

ST. CATHARINES: Calvin Memorial Chr. School is inviting applications for a full-time or part-time **music teaching position** in the **elementary grades.** Please send your letter of application and resume to Miss T. Westerterp, Principal, Calvin Memorial Chr. School, 300 Scott St., St. Catharines, ON L2N 1J3. (416) 937-6302.

An ad in Calvinist Contact gets results!

STRATFORD: Stratford and District Interdenominational Chr. School is in need of a **teaching principal** and a teacher for **combination of Grades 4-5-6.** Ability to teach French will be an asset. Send resume to: Mrs. J. Streutker, Secr., R.R.#1, Tavistock, ON N0B 2R0; for further information contact the school at (519) 393-5675.

SURREY, B.C.: The Surrey Chr. School invites applications for possible teacher positions in **kindergarten** and **Grade 4** for the 1987/88 school year. Please send applications and resumes to the principal, A. Jansen, Surrey Chr. School, 9115 160th St., Surrey, B.C. V3R 4N4.

TERRACE, B.C.: Centennial Chr. School, located in Terrace, B.C., is inviting applications for possible openings in **K-7** for the 1987-88 school year. Centennial Chr. School, operating since 1967, has a present enrolment of 80 students. The school is located in the beautiful Skeena Valley and offers many dynamic opportunities. For further information please contact Frank Voogd, Principal, Centennial Christian School, 3602 Sparks St., Terrace, B.C. V8G 2V6. Phone: (604) 635-6173.

THUNDER BAY: Thunder Bay Chr. School is accepting applications for an opening in a **combined 2 & 3 class.** Send letter of application to: J. Tamming, Principal, Thunder Bay Chr. School, R.R.#2, Arthur St. W., Thunder Bay, ON P7C 4V1. Phone: (807) 939-1209.

WALLACEBURG: Would you like to join a dynamic, developing, demanding school situation? **Wallaceburg Chr. School** announces a definite opening in **Grades 1 & 2** and a possible opening in **Grades 5 & 6.** Since this teaching position will involve teaching French in, possibly, Grade 4 to 8, demonstrated competence in this area will be a considerable asset to the applicant. Send resume and request for applications to: Mr. T.J. Tristram, Principal, Wallaceburg Chr. School, 693 Albert St., Wallaceburg, ON N8A 1Y8.

WILLIAMSBURG: Our school will be in need of a teacher for a **combined Grade 5-6 class** for Sept., 1987. Preference will be given to those who have working knowledge of French and are experienced. Please send your application to: Mr. James Kooistra, Principal, **Timothy Chr. School,** Williamsburg, ON K0C 2H0. Phone: (613) 535-2687.

WOODSTOCK: The John Knox Chr. School will have a **Grade 1** opening, also a possible opening in Grade 5 or 7 for the 1987/1988 school year. Applications and complete resumes may be sent to John Knox Chr. School, R. Vander Ploeg, Principal, 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8.

Summer Job Market returns next issue.

Help Wanted

Calvin College
has a faculty opening in
GEOLOGY
for 1987-88
Send resume to:
Clarence Menninga
Calvin College
Grand Rapids, MI 49506
AN EQUAL OPPORTUNITY EMPLOYER

The Institute for Christian Studies
seeks applications for the position of
Administrative Assistant to the President
Duties include: assisting the President in most facets of his work and managing other administrative staff.
Experience required.
Position available as of **May 4, 1987.**
Apply to I.C.S.
229 College Street
Toronto, ON M5T 1R4
or for more information call (416) 979-2331

The Institute for Christian Studies
seeks applications for the position of
Director of Administration
Duties include: supervision and co-ordination of all ICS activities in the areas of business & finance and general administration.
Previous administrative and financial experience required.
Deadline for applications: **May 1, 1987.**
Send letters of application, resumes and references to:
Dr. Paul Marshall, Vice President
Institute for Christian Studies
229 College Street, Toronto, ON M5T 1R4

DURHAM CHRISTIAN HOMES INC.
Whitby, Ontario
invites applications for an
ADMINISTRATOR
for its 124-unit apartment building for senior citizens, now under construction (phase 1 of an expanding interdenominational residence & care centre).
We are looking for a committed Christian, sensitive to the needs of the elderly.
Applicants should have a degree in business administration and three years experience in a related field.
Canadian citizenship, knowledge of Dutch an asset.
Salary commensurate with experience.
Send applications with resume to
Durham Christian Homes
15 Charles Street, Oshawa, Ontario L1H 4X5

Immanuel Christian School
Oshawa, Ont.
invites applications for the position of
TEACHING PRINCIPAL
Grades K-8.
Please send applications and resumes to:
Immanuel Christian School, Principal
849 Rossland Rd., West, Oshawa, ON L1H 7K4

Miscellaneous

Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.

Events

"Hollandse Day 1987"

De 17de Hollandse dag wordt gehouden
woensdag 27 mei D.V.
in de CRC of York aanvang 10 uur
Spreker voor de middag is Ds. H.A. Vander Windt van Dunnville. Voor lunch wordt gezorgd. Degenen die aan het programma willen meewerken worden verzocht
Contact op te nemen met: R. De Boer (416) 768-3634

25th

Immanuel Christian School
Lethbridge, Alberta
is celebrating its
year of operation during
the 1986-1987 school year.

Various events are planned for
Friday and Saturday, July 3 & 4, 1987
Rev. John Ooms, a Grade nine graduate (1970), will be the guest speaker on Friday evening. Saturday afternoon will be more informal. Displays of the various graduating classes will be shown as well as an historical slide show. Beef-on-a-bun will be served for supper. Tickets are available for that; cost $5.00. Special anniversary caps ($4.00) and pins ($3.00) will be sold as well. All former students, teachers, board and committee members are invited to help us celebrate.

For more information call the school at
(1-403) 327-4223

YOU ARE INVITED TO THE

GRADUATION CEREMONIES

AT

REDEEMER COLLEGE

Saturday, May 2, 1987
at
2:00 p.m. in the Auditorium

Doors open at 1:00 p.m.
Guests must be seated by 1:30 p.m.

— Dr. Barbara Pell, Assistant Professor of English at Trinity Western University will speak on the theme "His Truth Shall Make You Free."

— Witness the conferring of degrees on the Class of 1987.

— Ample Auditorium seating is available.

777 Highway 53 East, Ancaster, Ontario

A more complete Calendar of Events will be published, space permitting, next issue.

HIRE A STUDENT

NEED A BREAK?

This summer why not hire a student to help you ease your work load and get some extra things done?
For the month of April, students will advertise their skills in our Summer Job Market section of the classifieds. Please consider hiring one of them.
Some students may be hired when you call them. Please be patient. Sometimes they are hired before we can cancel their ad.

Calendar of Events

Apr. 17	Annual Dutch Psalm and Hymn Sing at 7:30 p.m. in the Immanuel CRC, **Hamilton,** Ont.
Apr. 17	Easter Concert by "Praise the Lord" at 8 p.m. in Second CRC, **Brampton,** Ont. Organist: Wim van Suydam. Director: W. Hoekstra.
Apr. 17-18	Easter concerts by Adoramus/Maranatha Choirs on: **Apr. 17** at 8 p.m. in Presb. Church, **Caledonia,** Ont. and **Apr. 18** at 8 p.m. in First CRC, **Hamilton,** Ont.
Apr. 17-19	"The Dutch Seven" — including Renata Heemskerk — present an Easter Season program on: **Apr. 17** (at 8 p.m., Redeemer College, **Ancaster,** Ont.); **Apr. 18** (at 8 p.m. in Second CRC, **Brampton,** Ont.); and **Apr. 19** (at 8 p.m. in First Presb. Church, **Chatham,** Ont.)
Apr. 18	Easter Organ Concert featuring Andre Knevel and communal hymn sing at Mountainview CRC, **Grimsby,** at 8 p.m.
Apr. 21	Redeemer College presents John F. Schuurman in a comedy on Spurgeon's oratory, *The Eccentric Preachers,* at 8 p.m. in the R.C. Auditorium, **Ancaster,** Ont. Free admission.
Apr. 23	25th anniversary concert by Wellandport Chr. Brass Band at 8 p.m. in Bethany CRC, **Fenwick,** Ont.
Apr. 24	Organist John W. Vandertuin in recital at All Saint's Anglican Church, **Windsor,** Ont. at 8 p.m.
Apr. 24-26	Ontario Christian Singles Weekend at the CRC, 209 Bearinger Rd., **Waterloo,** Ont. Speaker: Rev. Peter Van Katwyk, at 9 p.m. Friday. Full program. For info. phone Sharon at (519) 746-1257, or Joyce at (416) 579-1449.

Advertising Deadlines

Dated	Mailed	Display ad deadline	Classified ad deadline
Fri. Apr. 17	Tues. Apr. 14	Wed. Apr. 8-8:30 a.m.	Thurs. Apr. 9-8:30 a.m.
Fri. Apr. 24	Tues. Apr. 21	Wed. Apr. 15-8:30 a.m.	Wed. Apr. 15-8:30 a.m.*
Fri. May 1	Tues. Apr. 28	Wed. Apr. 22-8:30 a.m.	Thurs. Apr. 23-8:30 a.m.

*NOTE: Deadline for Apr. 24 issue ads is Apr. 15 - 8:30 a.m. Please get your ads in in time to appear in the issue you desire.

Let's Play Chess

P. Layer

THE JANUARY LADDER

Contestants	Problems:	#1120	#1121	#1122	#1123	Sub. Total	Prev. Total	Total
	Points:	3	2	3	2	10		
K. Amsinga (XI)		3	2	3	2	10	86	96
G. Bloemendal (V)		2	2	3	2	9	55	64
J. Wilms (IX)		2	2	3	2	9	22	31

THE JANUARY SOLUTIONS

#1120 (Game Position) 1. R-K1 ch., B-K4; 2. P-Q6 ch., K-K3; 3. Q-N3 ch., K-B4; 4. Q-Q3 ch., K-N4; 5. Q-K3 ch., K-R4; 6. P-N4 ch., Q-R6 mate.
#1121 (H. Ahues) Key: 1. BN-Q5 threat: 2. QxKP mate
#1122 (Rupp) Key: 1. R-R6 tempo
1. –, N-N3; 2. BR-KR5, N. 3. R-R8 mate
#1123 (Nedeljkovisc) Key: 1. Q-K3 threat: 2. QxN mate

COMMENTS

Congratulations to Mr. K. Amsinga who reached the top of the ladder for the 12th time. A list of prizes for you to choose from should arrive soon.

Since the summer of 1985 there have been only three steady solvers and three participants in the correspondence chess contest. The general consensus of the editorial board meeting held in February (and I agree, as well) that the space in the paper would be better served by another type of column to entertain more readers.

The Chess Columns still to appear in future issues are as follows: February Ladder and solutions (prize for the highest in the ladder); March Ladder and Solutions (prize for the highest on the ladder); 1985 Correspondence Results (prize for winner); 1984/86 Correspondence Results (prize for winner); 1987 Correspondence Results (prize for winner).
25th anniversary column.

Returning to Hamilton by Popular Demand

After an excellent performance in Roy Thomson Hall in 1986 the Choirs and Brass of the O.C.M.A. are returning to Hamilton for an exciting Spring Concert. Don't miss it!

Organ

Andre Knevel

Director

Leendert Kooij

Hamilton

Benefit Concert for Ancaster CRC Organ Fund

Saturday, May 9, 1987 • 8:00 p.m.
Central Presbyterian Church
(Corner of Charlton & Caroline St.)
Admission: Advance $7.00 • Golden Age & Students $5.00
At The Door $8.00 • Golden Age & Students $6.00

ADVANCE TICKETS: **Ancaster:** Dutch Deli and Gifts, Ted VanderLaan Men's Wear; **Burlington:** Filman's Men's Wear, The Family Christian Bookstore; **Hamilton:** Dutch Toko.
Or by mail with cheque payable to: Ancaster CRC Organ Fund

..... adults at $7 ..... Name .....
..... 65 + /student at $5 ..... address .....
enclosed total city ..... p/c .....

Orders must be received by April 21; for info. call 648-6585

Send to Ancaster CRC Organ Comm., Box 7069, Ancaster, ON L9G 3L3

Celebrating 25th Anniversary

The Blyth CRC
Blyth, Ontario
will, D.V., commemorate its 25th anniversary with celebrating services on
May 3, October 4 and October 18, 1987

On October 3 we plan a time of fellowship from 4-9:30 p.m., dinner and program are planned.
We especially invite all former members and friends to attend one or more of the services.

For more information contact:
Mr. Fritz Datema at 519-526-7202
or Box 84, Auburn, Ontario N0M 1E0

ISRAEL TOUR

Visit the land of your spiritual heritage.

Join pastors John De Pater, Henry Eshuis, Harry Mennega and Raymond Sikkema for an 11-day trip.

Leaving from Toronto on
Saturday, March 5, 1988
with KLM

You may extend your trip with a stay in The Netherlands at no extra cost.

For information and brochure write to any of the above.

Dutch

Persoverzicht

Carl D. Tuyl

Er werden overuren gemaakt in Ottawa gedurende de konferentie over de rechten van de inheemse bevolking. Er werd koortsachtig gewerkt aan een voorstel dat voor alle partijen aanvaardbaar zou zijn. Het wilde niet lukken — boter aan de galg — en de prime minister kon maar vijf premiers aan zijn kant krijgen. Een meerderheid van zeven provinciën zou nodig geweest zijn. Quebec, zoals dat gezegd wordt, schitterde door afwezigheid. De nalatigheid om precies te beschrijven en bepalen wat die eventuele inheemse rechten zouden zijn, speelde een belangrijke rol in het mislukken van de konferentie.

★★★★

De jaarlijkse ontmoeting Reagan-Mulroney staat voor de deur. Men verwacht tussen 600 en 700 journalisten in Ottawa. 'n Goeie voor de Horeca bedrijven. Of ook anderen er wijzer van zullen worden staat te bezien. 't Wordt een borreltje en een bitterballetje en dan goeiedag mijnheer. Vooraanstaande Christenen in ons land hebben zich tot Mulroney gewend met het verzoek om met President Reagan te spreken over het Amerikaans beleid in Centraal Amerika. Ik betwijfel of het ter sprake zal komen.

★★★★

Felicitaties voor Sheila Copps, die gezegend werd met een gezonde dochter. 't Is voor de eerste keer dat een lid van de Kamer moeder werd. Zou ze nu wat gematigder worden in haar toespraken en vragen? En zou ze het Monsieur Mulroney niet zo lastig meer maken? De dokter verwonderde zich over het feit dat de baby zo rustig was. Aardt zeker niet naar haar moeder!

★★★★

De P.C.-partij in Alberta liet de regering in Ottawa in ongezouten termen weten dat hulpverlening aan de olie-industry noodzakelijk was. Geen geld dan ook geen stemmen, daar kwam het op neer. Dat is taal die men in regeringskringen verstaat, en het resultaat kwam in de vorm van een fikse ondersteuning. Als 't om stemmen gaat ziet onze regering niet op een paar miljoen dollar, hoor.

★★★★

En de hoofdredakteur van het bekende weekblad *Calvinist Contact* verklaarde zich voorzichtigjes — zoals een man het water test met de helft was z'n grote teen — voor de doodstraf. Ik ben het resoluut en absoluut oneens met hem, maar in dat debat zijn argumenten net zo overbodig als bruine suiker in erwtensoep, want iedereen is al zijn of haar mening toegedaan, en niemand staat meer open voor diskussie. Punt!

★★★★

Griekenland en Turkije gingen elkaar bijna te lijf, en een dreigend konflikt werd ternauwernood voorkomen vooral door bemiddeling vanuit de Verenigde Naties. Als die organizatie een oorlog voorkomen heeft is het al het geld (en dat zijn miljarden en nog eens miljarden) waard.

★★★★

The Iron lady was in Moskou en ondanks een nogal felle kritiek tegen haar in Tass, het officiële Russiese persorgaan, ondervond Mevrouw Thatcher een enthousiaste ontvangst waar ze ook maar ging. Ze bezocht ook de basiliek in Moskou als een teken van solidariteit met Russiese Christenen. 'n Pracht gebaar. Maar voor de Engelsen ook een mooi gebaar: de begrotingsvoorstellen daar voorzien in een verlaging van de inkomstenbelasting. Er zit zeker een verkiezing in de lucht.

★★★★

De N.A.V.O. Atlantiese vloot kwam onder Canadees gezag van de week toen de Nederlandse vlootkommandant het kommando overgaf aan Commodore Lynn Mason.

★★★★

In "De Gooi-en Eemlander" biedt de keurslagerij Nic Groot paardeworst aan met "gratis proeven." Als u trek heeft in iets hartigs dan weet u waar u terecht kunt. Voor noppes zelfs.

★★★★

En Nederland, bekend door King pepermunt, zware Van Nelle en jonge Bokma, is nu ook de belangrijkste exporteur van verse champignons geworden en bezet na China de tweede plaats wat betreft het exportvolume van champignonconserven. Asjeblief hé?

★★★★

Onder de rubriek "Leve de concurrentie" vermelden we dat drie luchtvaartmaatschappijen — Lufthansa, Olympic Airways, en Alitalia — weigeren hun tarieven aan het internationale luchtvaartkartel op te geven.

★★★★

En voor de literatuur fijnproevers is hier het bericht dat Jan de Hartog een vervolg op "Hollands Glorie" heeft geschreven. Het nieuwe boek heet: "De Commodore." *Leuk verjaardagscadeautje* voor mensen die nog Hollands lezen, en die weer eens iets anders willen lezen dan "De Vierde Dag."

★★★★

Gewoontegetrouw besluit ik mijn schrijven met een diepzinnig onderwerp. Iets om een mens uit de slaap te houden, en de discussies in vergaderingen te verlengen. Dit dan beste lezers is mijn vraag: hoe zou deze wereld er uit zien als de ritssluiting niet uitgevonden zou zijn? Beter of slechter? Zoiets laat je niet los, hè?

Carl Tuyl is predikant van de Christian Reformed Church in Kingston, Ontario.

Diegenen die een opleiding het meest nodig hebben, missen meestal de basis-scholing die noodzakelijk is om te beginnen. Het "Ontario Basic Skills" programma bereidt volwassen personen voor op een betere toekomst in Ontario's werkplaatsen. Kosteloze cursussen worden aangeboden, in drie belangrijke gebieden, in bijna alle "Community Colleges" en soms ook via werkgevers-organisaties en vakbonden.

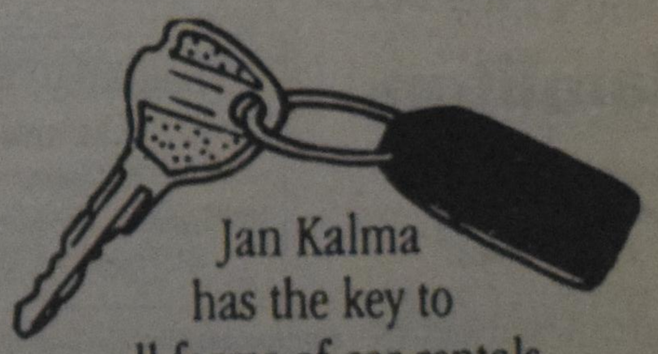
Basis-opleiding voor een betere toekomst.

GEREEDMAKEN VOOR DE OPLEIDING:
Adviseurs helpen de leerlingen het soort werk te bepalen dat hen ligt en het beginpunt te vinden voor een opleidingsplan dat hun beroepsdoel tegemoetkomt.
ACADEMISCHE VERBETERING:
Cursussen verschaffen opleidingen tot en met het 12e klas niveau in lezen en schrijven, rekenen, natuur- en scheikunde en computer bekwaamheid.
HET ZOEKEN NAAR WERK: De lessen behandelen hoe men een sollicitatiebrief moet schrijven, hoe men een sollicitatieformulier invult, hoe men een goede indruk maakt bij interviews en hoe men een tip over werkgelegenheid moet opvolgen. Leerlingen worden onderwezen in het wedijveren voor een plaats in de hedendaagse moeilijke arbeidsmarkt.
Als u, of iemand die u kent, deel wilt nemen aan dit "Ontario Basic Skills Program," neem dan contact op met het "Ontario Basic Skills" kantoor van uw plaatselijke "Community College" of bel kosteloos de "Hotline" op het onderstaande nummer.
Voor hen die dit nodig hebben zijn er toelagen voor tegemoetkoming in de kosten van kinder-oppas, vervoer en accommodatie.
Iedere inwoner van Ontario boven de 25, die bevoegd is om in deze provincie te werken, mag een aanvraag indienen.
"HOTLINE" NUMMER
1-800-387-5656
(Informatie is beschikbaar in het Engels en Frans.)

Opleiding. We kunnen er allemaal gebruik van maken.

Ontario
Minister, Hon. Gregory Sorbara
Premier, Hon. David Peterson

Want to rent a car while in Holland?



Jan Kalma has the key to all forms of car rentals.
(and will deliver car to Amsterdam Airport if desired)
Lid AutoRent
jan kalma
De Meer 24, 9201 EZ Drachten
The Netherlands - Tel. (31)5120-15199

Onder de streep

John Van Harmelen

Die vraag stelde ik in mijn artikel van 21 maart 1986 toen ik moest uitzoeken wie de dichter was van het bekende lied: "Er ruist langs de wolken."

En ik heb u toen al heel wat verteld over Eduard Gerdes. En voor de ouderen ging er ook weer iets leven van het verleden; ze herinnerden zich de titels van zijn mooie boeken voor de jeugd: *In de duinen, uit de duinen*. En wie kon niet van harte meezingen met het als kerstlied bedoelde: "Er ruist langs de wolken een lief'lijke Naam." Dat was voor Gerdes natuurlijk de naam van de Here Jezus.

Ik kwam echter bij mijn studie van een exemplaar van de Nieuwe *Psalter Hymnal* van de Christian Reformed Church of North America een Engelse vertaling tegen van het bekende lied, dat ook door Eduard Gerdes gedicht was: "Daar juicht een toon, daar klinkt een stem."

Uit volle borst

Dat paaslied bracht het dus verder dan het kerstlied. Het zal nu ook wel vaak gezongen worden met Pasen. Ik weet nog heel goed dat we het als jongelui moesten zingen op een toogdag die op tweede Paasdag voor de jeugd werd gehouden.

De hoofdonderwijzer Janse van Biggekerke was ook één van de sprekers. Hij begon direct met te zeggen dat hij ons dappere jongelui vond. Hij leidde dat af uit het derde couplet, dat door de jeugd uit volle borst werd gezongen: "Nu jaagt de dood geen angst meer aan." Hij vroeg of we dat wel meenden toen we het zongen.

Hij liet ons horen dat we wel degelijk in het geloof op Jezus moesten zien als we voor dood en hel niet wilden vrezen. We moesten dus niet zomaar wat zingen uit volle borst, maar echt er van overtuigd zijn.

Levenswerk

Over de evangelisatiearbeid van Gerdes in de Veenkoloniën, over zijn aansluiting bij de Baptistengemeente te Stadskanaal, over zijn eigenaardige doop in warm water kunt u lezen in een boek geschreven door dr. G.A. Wumkes: *De opkomst en de vestiging van het Baptisme*. Over zijn vestiging te Doetinchem in 1859 en zijn optreden voor de Christelijke Afgescheiden gemeente in die plaats geeft Wumkes nadere inlichtingen in zijn biografie van Ds. Jan Melles Van Dijk (1830-1909).

Gerdes ging echter van Doetinchem naar Haarlem. In die periode studeerde hij veel. Meestal de Vaderlandse Geschiedenis. "Hij gaf de vruchten van die studie in veel gelezen boeken. Zijn leerboeken voor vreemde talen werden gebruikt tot in de beste scholen voor de jeugd, en beleefden vele herdrukken."

Tot zegen der kerk

Een belangrijke datum in zijn leven was 30 october 1877. Toen had hij een onderhoud met Dr. A. Kuyper. Het resultaat was dat hij verbonden werd aan *De Heraut*, Kuyper's weekblad, om de kinderrubriek te verzorgen.

Enkele dagen later verklaarde hij in een vergadering van evangelisten te 's-Gravenhage, dat hij voortaan de kerk niet meer zou bestrijden, maar tot zegen der kerk wenste te arbeiden.

In 1878 vertrok hij, wellicht onder de invloed van ds. Jan Melles VanDijk, met wie hij geregeld correspondeerde, naar Doetinchem waar hij twintig jaar woonde in een villa aan de Tramweg.

In 1898 stierf hij. Hij werd begraven op het kerkhof te Doetinchem. Op een grafsteen staat gebeiteld:

Ter nagedachtenis van de dichter van:
Er ruischt langs de wolken.
Van de
Zondagsschoolkinderen
in Nederland.

Henri Malan

Laten wij in deze tijd rondom het paasfeest Eduard Gerdes herdenken door te zingen: Daar juicht een toon, daar klinkt een stem. Vergeet ook Henri Abraham César Malan niet, die voor een passende melodie zorgde!

Malan was geboren te Genève in 1787, afkomstig van een in de Waldensische Vallei gevestigde familie; leraar aan de latijnse school; kwam in 1816 tot bekering; leider van het Geneefse Reveil; volbloed Calvinist. Aan zijn dogmatische persoonlijkheid is het te danken, dat het Reveil niet verliep in gevoelsuitingen.

Hij arbeidde opbouwend door prediking, geschriften en liederen; moest zijn betrekking als predikant in de nationale kerk neerleggen; werd toen geheel en al Evangelist. Had vele vrienden in Engeland en Nederland. Hij stierf in 1864 te Vandoeuvres.

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij 's zomers in Caesarea, Ontario, en 's winters in Palmetto, Florida.

Wie is Eduard Gerdes?

Daar juicht een toon

1. Daar juicht een toon,
daar klinkt een stem,
die galmt door gans Jeruzalem;
Een heerlijk morgenlicht breekt aan,
De Zoon van God is opgestaan!

2. Geen graf hield David's Zoon omkneld.
Hij overwon die sterke Held!
Hij steeg uit 't graf door 's Vaders kracht,
Want Hij is God, bekleed met macht.

3. Nu jaagt de dood geen angst meer aan,
Want alles, alles is voldaan.
Die in 't geloof op Jezus ziet,
Die vreest voor dood en helle niet.

4. Want nu de Heer is opgestaan,
Nu vangt het nieuwe leven aan,
Een leven door Zijn dood bereid,
Een leven in Zijn heerlijkheid.

Auteur: Eduard Gerdes
1821-1898
Melodie: Henry Malan
1787-1864

A Shout Rings Out, A Joyful Noise

(What joyous tone)

1. A shout rings out, a joyful voice:
"Jerusalem, arise, rejoice!"
A glorious morning breaks the night;
the Son of God has risen with might.

2. No grave could conquer David's Son,
Christ conquered death and victory won,
rose from the grave in heavenly power,
for He is God, our strength and tower.

3. Now death no longer holds a sting,
for Christ accomplished everything.
All who in faith his glory tell
are not afraid of death and hell.

4. For since the Lord has risen for sure
new life begins and will endure:
a life that triumphs over death,
eternal life with Christ our Head.

Psalter Hymnal CRC
SB 509 Easter

De schaduwen reizen mee

L.H. Kwast

"Wanneer, op welke leeftijd beginnen mensen aan hun eigen dood te denken?" vroeg ik in een kring van oudere catechisanten. Enkelen keken mij in blanke onwetendheid aan. Maar anderen waren het er snel over eens dat de grens bij veertig jaar moest worden gelegd. Op een enkele uitzondering na speelde de eigen dood in hun denken bijna geen rol.

Zij kwamen tot de conclusie aan de hand van wat zij zich uit de gesprekken van ouderen herinnerden. "Mijn vader praat er tegenwoordig anders over dan vroeger," merkte een meisje op. Anderen knikten eenstemmig. Zij hadden hetzelfde opgedaan.

Hun waarnemingen worden door anderen gedeeld. In de literatuur vinden wij een treffend voorbeeld in de gestalte van *Leo Nikoljewitsj Tolstoi* (inderdaad dezelfde als de schrijver van "Oorlog en vrede"). Bij hem kwam het wat later dan op zijn veertigste. Wij kunnen de passage heel secuur terugvinden: in zijn vierenvijftigste levensjaar.

Bij hem is het zelfs een schok geweest, een verschrikkelijke herkenning. Eerder was hij een gelukkige man, stralend van gezondheid, mateloos rijk, vader van dertien kinderen en hartelijk verbonden met zijn boeren, de pachters in Jasnaja Poljana.

"En plotseling, van de ene dag op de andere, heeft dat alles geen zin meer, geen waarde. Het werk vervult hem met tegenzin, zijn vrouw wordt een vreemde voor hem, de kinderen laten hem onverschillig. 's Nachts staat hij op van zijn doorwoelde bed, loopt als een patiënt rusteloos heen en weer, zit hij overdag apathisch met starende ogen achter zijn werktafel. Eens loopt hij haastig de trap op en bergt hij zijn jachtgeweer op in een kast om het wapen niet tegen zichzelf te gebruiken. Vaak steunt hij alsof pijn hem door de borst gaat, vaak huilt hij als een kind in een donkere kamer. Hij maakt geen brief meer open en ontvangt geen vrienden meer. De kinderen kijken schuw, zijn vrouw vertwijfeld naar de opeens in zichzelf gekeerde man" (Stefan Zweig, Baumeister der Welt, 541, 542).

Tolstoi had ineens het grote niets ontdekt, het eigen grote niets: de dood in aantocht. Overal in zijn dagboeken herinneren woorden, hele zinnen aan die ontdekking. En dan te bedenken dat hij oud geworden is: hij stierf in 1910 op tweeëntachtigjarige leeftijd.

Overal hetzelfde

Het is maar goed en gelukkig dat de meeste mensen de veroudering en de nadering van de eigen dood minder tragisch ervaren dan Tolstoi deed. Maar de ervaring delen zij met hem. Af en toe blijkt dat uit hun woorden. Zij zijn het eens met het voorbehoud van Jacobus: "Als de Here wil en wij leven ...." Ze zeggen: "Bij leven en welzijn" en dat hoor je bijna nooit uit de mond van een twintigjarige komen.

Als het gesprek wat dieper gaat en ik aan een leeftijdgenoot vraag; "Denk je wel eens aan je eigen dood?" dan is het antwoord haast onveranderlijk: "Jazeker, dat is regelmatig bij mij."

In voortgaand gesprek komen ook andere dingen om de hoek kijken. Wat vroeger belangrijk was en waar je wit-heet om kon worden, raakt enigszins op de achtergrond.

Onze Middeleeuwse voorouders waren daar heel sterk in. De dood was hun dagelijkse reisgenoot. Zij werden er veel meer mee geconfronteerd dan wij. Zij werden niet zo oud en de kindersterfte was indrukwekkend.

Voor één ding waren zij bijzonder bang: om plotseling te sterven. Wat wij een beetje gedachteloos een mooie dood noemen, was voor hen een verschrikking. Je moest je op je laatste reis kunnen voorbereiden, vonden zij. Daar zat ook de kerkleer achter: voor de laatste inscheping was de tussenkomst van de priester nodig, het sacrament, de laatste absolutie.

Maar ik herken hun verlangen om tijd en ruimte te vinden om met alles in het reine te komen en getroost heen te kunnen gaan. Als het goed was, stonden allen van wie zij hielden om hen heen. Er kon afscheid worden genomen.

Wij die in een veel latere fase van de geschiedenis leven, kunnen daarin van hen leren. Wij hoeven in onze gesprekken de gewisheid dat wij vroeger of later heengaan, niet weg te stoppen. Wij kunnen elkaar helpen door oor en hart voor elkaars hoop en vrees open te hebben. Ook onder ons kunnen Tolstois zijn die zich geen raad weten. Mensen zijn eraan toe om daarin door anderen verstaan te worden. Predikanten kunnen dat bevestigen. Als ik in eredienst en prediking dit thema aan de orde stel, is het onder het gehoor opmerkelijk stil. Dan zijn het ook meisjes en jongens die aandachtig luisteren.

Het gaat ons allen aan.

Uit: de Friese Kerkbode 15 augustus 1986.

APR 27 1987

Books

Education

A cumbersome but valuable book

Childhood Education in the Church, Edited by Robert E. Clark, Joanne Brubaker and Roy B. Zuck. Moody Press, Chicago, 1986. Harcover edition, 628 pp. Reviewed by Addie van Hooydonk, St. Catharines, Ontario.

Childhood Education in the Church is a large volume of information covering a wide and updated range of topics dealing with children between the ages of zero and 11 years. This book is a mini-library in itself. To read this book presents quite a challenge — over 600 pages and no pictures!

To review this lengthy book also presents a challenge since the subject matter is divided into seven major sections which are also subdivided into chapters averaging six chapters per section. Each chapter is authored by a different writer including the well-known children's author, V. Gilbert Beers.

This book begins by asking a very important question — why reach and teach children? Drawing from biblical information and observations, an appropriate conclusion is reached. Children are "the custodians of our treasured values, beliefs and lifestyles." (page 20) The role of the adult (parent, teacher and pastor) is central in bringing the young child to Christ, who establishes purpose and meaning to these values, beliefs and lifestyles. The role of the Holy Spirit is central in the reaching of goals pertaining to the religious nurturing of the child.

Essentials for planning childhood education

The discussion of childhood education in the church begins by informing the reader with important facts concerning the social and cultural influences on children. Such influences as heredity, environment, mass media, drug abuse, divorce and single parenting are important factors to consider when teaching and planning programs for a child living in the 1980s.

Also crucial to planning sound education for the child in the church is a basic understanding of the personality development of children. "The better a teacher understands the personalities and needs of children, the better equipped he will be as an instrument of the Holy Spirit to share Christ with children and to help them develop Christlike attitudes and habits." (page 63)

Practical ideas

To further expand upon this concept, we note that chapters 4-10 deal with the "how" of a child's thinking and learning, ranging from infants and toddlers to the sixth grader. All facets of a child's thinking and development (physical, mental, social, emotional and spiritual) are taken into consideration. Very helpful facts on the teaching of exceptional and gifted children clearly points out to the reader that these children, too, are an integral part of God's Kingdom and young members of His covenant. Although the teaching of these children requires special skills and knowledge, they are not to be excluded in any way from receiving instruction in the ways of the Lord.

Chapter 15 marks the beginning of many concrete and practical ideas in supervising children's ministries. A wealth of biblically based information dealing with teaching methods and curriculum materials are offered in the hope of aiding parents, pastors and teachers of all types to search out the best of materials, strengthen and enhance their own abilities and to encourage one to be creative in their ministry to children.

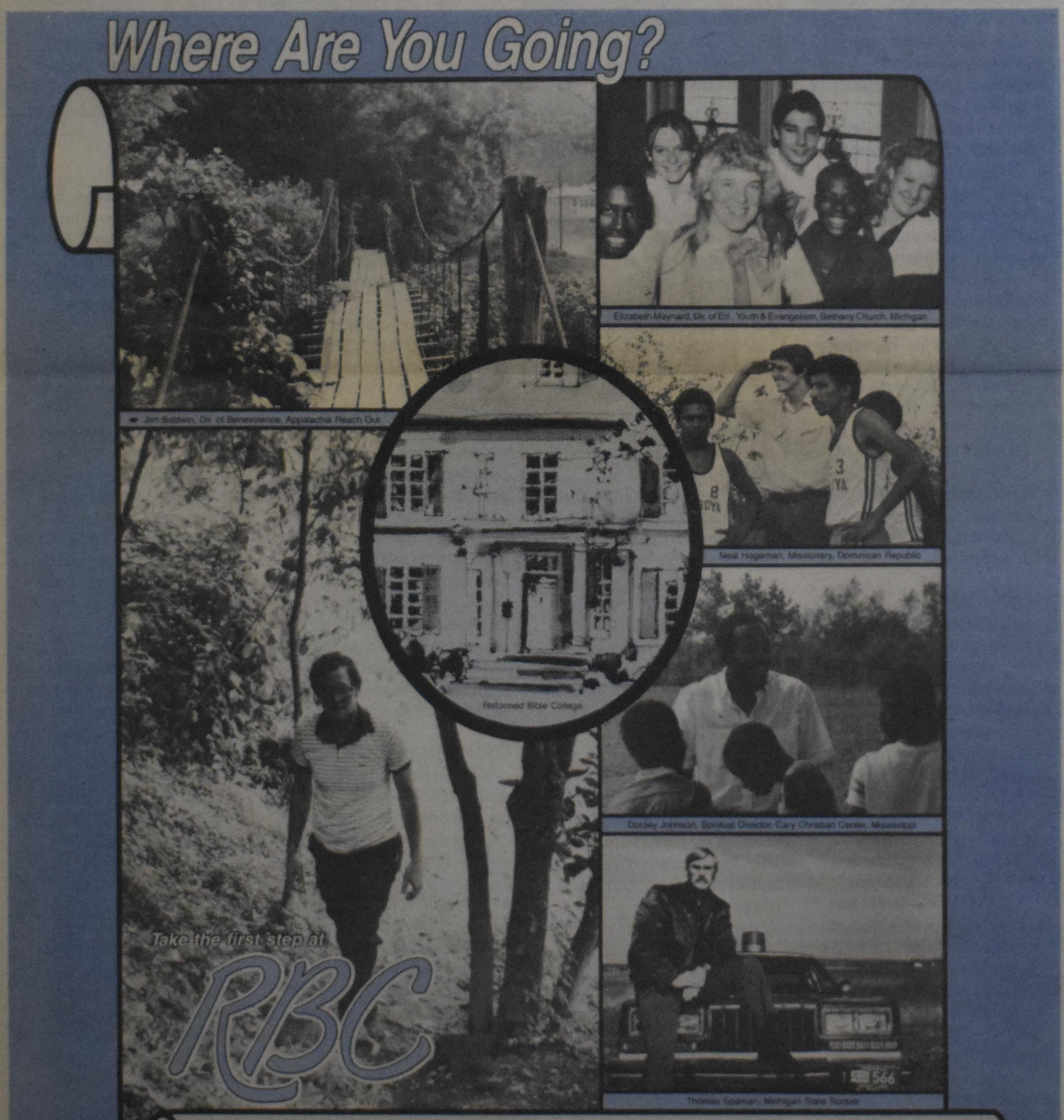
Good resource for church libraries

As indicated in the opening paragraphs, this book is totally comprehensive, covering every range of topic imaginable when considering childhood education in the church. Topics, such as recreation, spiritual development, music, child evangelism and creative activities are thoroughly covered.

As suggested in the preface, this book "has been used as a textbook in Christian college classrooms by professional staff members in Christian education and by local church workers in Christian education." This, I feel, is a disadvantage. One simply is not attracted to this book to just pick it up and read it. It takes effort and perseverance to read this book in its entirety.

However, if a reader is particularly interested in a specific subject, he could read this book in sections, since each section is a small book in itself. The reader will also find the chapter summaries, developmental charts and lists of suggestions for further reading extremely helpful.

This compiled volume would be an enormous asset to a church library as a source for reference material.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